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The LUTHERAN OUTLOOK

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A Reprint By Nathan Söderblom

VOL. XII FEBRUARY, 1947 No. 2

Pointed Paragraphs

TAKE YOUR CHOICE

KARL MARX said that man was an animal—an eating animal. To understand his behavior you must understand economics. To make him happy you must give him a full dinner pail. To attain world peace you must assure him that he may continue to eat. If he cannot eat, he will be troublesome; if he eats, he will be content.

Charles Darwin said that man was an animal—a struggling animal. Survival and dominion are his chief objectives. Let man get power, and he will be happy. He will not be content just to eat; he must also dominate. His lust for power is more primeval than his appetite for food. Let him be boss, let him feast on the plaudits of men around him, and he will be content.

Sigmund Freud said that man was an animal—a breathing animal. His sex hungers are prior to any other lust. Give man full and uncurbed expression in sex and he will be happy. Deflect or sublimate that passion, and man becomes unmanageable. Give his biology free rein, and his problems are solved.

Aristotle said that man was an animal—a reasoning animal. Give him knowledge, and he will behave. Educate all men in the good life, and they will live the good life. A man misbehaves because he does not know better. Develop his mind, and his life will be controlled and content.

But Jesus said man was a son of God —made in the likeness of God himself, with infinite capacities for development from a creature "a little lower than the angels" to the heights of fellowship with the Father.

Take your choice!—*The Chaplain.*

No matter what theory of the origin of government you adopt, if you follow it out to its legitimate conclusions it will bring you face to face with the moral law.—Henry J. Van Dyke.

GROWING DIVORCE RATE

The report of the County Clerk of Los Angeles County to the judges of Superior Court, given recently, showing the comparative divorce rate since 1900, indicates that there has been a constant increase of divorces. In 1945 there were 37,090 marriage licenses issued and 33,267 suits for divorce, separate maintenance and annulment filed during the year. That is a ratio of 89.7 per cent in domestic relations' suits to marriage licenses. Nearly four times as many couples are landing in divorce court now as in 1900. If the trend continues, the time will soon come when there are more divorce decrees granted than marriage licenses issued. Along with these divorces, or preceding them, there is an increase of drink and immorality. These present a fearful threat to the stability, happiness and religion of our land. Our churches and nation would do well to center their efforts on how to reduce these rather than on the talk of how to appease Russia.—*Covenanter Witness.*

It seems to me a great truth, that human things cannot stand on selfishness, mechanical utilities, economics, and law courts; that if there be not a religious element in the relations of men, such relations are miserable, and doomed to ruin.—Thomas Carlyle.

FOR THOU ART WITH ME

I know not when or where I go
From this familiar scene;
But He is here and He is there,
And all the way between.
And when I pass from all I know,
To that dim, vast unknown,
Though late I stay or soon I go,
I shall not go alone.

—*Selected.*

No government is respectable which is not just. Without unspotted purity of public faith, without sacred public principle, fidelity and honor, no mere forms of government, no machinery of laws, can give dignity to political society.—Daniel Webster.

ANOTHER WAY

It was said that the Wise Men, after visiting the Babe in the manger, "went back another way."

No one can really see Christ and go back the same way. Life does become different from that hour.

As we have come to the manger again at this Christmas time, let us go back another way. Let us leave our hates there and go back the way of persistent good will; let us leave our racial prejudices there and go back the way of a human brotherhood that will transcend all distinctions of color and class; let us leave all halfway responses, all compromises, and go back to be abandoned to Him and to His Kin dom.

Another day — another Way!— *Stanley Jones.*

"I've found the umbrella you misse Professor. I found it at the lost pro erty office."

"Thank you, thank you. But h strange! I never went there."

A CHALLENGE

I have not been able to find a sin and useful institution which has been founded by either an intens religious man or by the son of a pra ing father or a praying mother. I ha made this statement before the cha bers of commerce of all the larg cities of the country, and have ask them to bring forward a case that an exception to this rule. Thus far have not heard of a single one.—Ro *Babson.*

The Texas-born captain of an Texas company in North Africa t his men: "Our job is to promote g neighborliness among other thi We've got to humor the natives. they say Africa is bigger than Te agree with them!"

The Lutheran Outlo

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REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, I

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The
LUTHERAN OUTLOOK

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EDITORIAL

hange of Editors r the "Outlook"

FFECTIVE next month, the LUTHERAN OUTLOOK is to have a change of editors. It was in November 1942, when the present editor had comted his second term as president of the American Luran Conference, that he agreed, at the request of the ecutive Committee of the Conference, to edit the Journal of Theology for two months, in order to give the Committee more time in ich to select a permanent editor. When the Executive mmittee met again in January 1943, however, it ded to change the name of the Conference organ to the UTHERAN OUTLOOK and the emergency editor was ked to determine the format and to continue the work editing until the month of August, when it was hoped at a permanent editor would be chosen.

t is unnecessary to rehearse the various circumstances which an original two months' task was stretched into erm of service covering four years. It is perhaps sufient to say that, although it has been a pleasure and a vilege to have directed the destinies of the OUTLOOK ring that period, it has not always been an easy task. ing editor of a weekly synodical organ is quite enough rk for an ordinary man, without being charged also th the responsibility for an inter-synodical monthly.

We thank God, however, for the grace and strength ich He has given during these four years, and we trust at our humble efforts have in some way advanced the use of His Kingdom.

Next month the name of Dr. O. G. Malmin will appear at the masthead as editor. We are exceedingly happy to be able to make this announcement, for we have the highest regard for Dr. Malmin, not only as a distinguished fellow editor but also as a beloved friend and brother. He, too, however, will be faced with the same handicap which we have experienced, since he is the editor of the *Lutheran Herald,* official organ of the Evangelical Lutheran Church. Our prayers and our best wishes will go with him as he assumes his added duties.*

As for the future of the LUTHERAN OUTLOOK, it has not yet been fully determined. At the biennial meeting of the American Lutheran Conference last November it was decided to offer the publication to the National Lutheran Council in order that it might serve twice its present constituency. As noted elsewhere in this issue, the Council last month referred the matter to its Division of Public Relations for study, wherefore it is hardly likely that a final decision will be reached by the Council until January 1948. In the event the Council does not desire to sponsor the OUTLOOK, the Conference has gone on record in favor of continuing its publication with a full-time editor, beginning March 1, 1948, and this item has already been included in the Conference budget.

This means that the American Lutheran Conference is convinced that the LUTHERAN OUTLOOK has a definite mission to fulfil in helping to shape Lutheran thinking, and that it should become in an increasing degree a strong factor in promoting Lutheran unity. Such has been its aim and purpose in the past, and if it has succeeded in any small degree in bringing nearer the realization of this ideal, the editor who now retires will carry with him the satisfaction that his own humble contribution has not been altogether in vain.

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*As this goes to press, there is some doubt if Dr. Malmin will accept the appointment.

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Council Strengthened By Merger Action

ONCE MORE the National Lutheran Council looms up as the dominant unifying force in American Lutheranism. As a result of action taken at its annual meeting in Detroit, Michigan, January 21-24, the Council will henceforth take over the functions of the American Section of the Lutheran World Federation, and the American Section will be disbanded following the meeting of the Federation in Lund, Sweden, next summer.

The merger move was proposed by a joint committee from the two groups and was approved by both organizations in Detroit, meeting at first separately and then together. The action was taken to conform with a provision in the new constitution of the Lutheran World Federation which calls for a national committee of the Federation in every country where it has member Churches. The National Lutheran Council will thus become the national committee of the Federation in the United States.

The merger corrects a rather anomalous situation which had arisen on this side of the Atlantic because of the fact that, while the National Lutheran Council assumed all the responsibility for raising the millions needed for war emergencies confronting the Church in Europe and in orphaned mission fields, it was the American Section of the Lutheran World Federation which determined how and where it should be spent. Of course, the membership of the two organizations was to some extent identical, but it multiplied ecclesiastical machinery and it resulted in confusion of mind among Lutherans.

Other decisions made at the annual meeting in Detroit further emphasize the important place which the National Lutheran Council is beginning to occupy in the life of the Lutheran Church in America. After voting to raise $500,000 for establishment of Student Service Centers on college and university campuses, the Council gave serious consideration to a proposal from its Student Service Commission that it be given the status of a Division within the Council. In view of the fact, however, that a number of petitions had been received asking for the establishment of a Division of Youth, with a Department of Student Service and a Department of Youth Work, both proposals were referred to the executive committee for study.

The Council also voted to expand its program in various other fields. One of these will be the establishment on April 1 of a Department for the Christian Approach to the Jewish People, which will function under the Division of American Missions. The Division of Public Relations was instructed to prepare plans for a Department of Radio. It was also authorized to study the advisability of representation in Washington, D. C., as well as the matter of assuming publication of the LUTHERAN OUTLOOK, official monthly of the American Lutheran Conference. The Division of Welfare was authorized to call a conference of representatives from Lutheran hospitals to discuss common problems, but action was deferred on a proposal to appoint a hospital consultant.

Another important decision empowered the executive committee of the Council to appoint a committee to explore the "desirability and feasibility" of establishing an Inter-Lutheran Postgraduate Theological Seminary.

It is evident from the aggressiveness with which the Council is expanding its co-operative activities in various directions that it is laying the framework for a larger Lutheran unity. The development of its work since the beginning of World War II has been little short of phenomenal. The Council, however, is in no sense usurping the work of the various Churches, but is merely assuming tasks committed to it by the eight General Bodies affiliated with it. It can hardly be said, therefore, that the Council is developing into a Super-Church, although it is not difficult to foresee how its continued expansion will make it the logical basis for organic Lutheran unity.

That such consummation is not viewed with either misgivings or displeasure on the part of a large segment of Lutherans was indicated last November when the American Lutheran Conference, in renouncing any ambition it may have cherished of becoming the unifying force among the Lutherans of this country, declared it to be its "undeviating purpose" to find through the National Lutheran Council "the door to effective unities in faith and in labor for all Lutheran Churches in America."

It is clear from the decisions made at Detroit that the National Lutheran Council considers that it has received a mandate. It has been given the green light. It is shifting into high gear.

Can Our Government Be Retaken from Military?

APPOINTMENT of General Marshall as Secretary of State should be another sober warning to the American people of how assiduously our military caste is "digging in" at Washington. Not that a man of such high character as General Marshall is personally seeking power any more than General MacArthur sought it in Japan; but the fact remains that more and more military men are being slipped into places of great influence, and it isn't difficult to foresee what effect all this will have in shaping the future policies of our government.

What result the appointment of General Marshall as Secretary of State will have on the disarmament program proposed by the General Assembly of the United Nations remains to be seen. It is hardly to be expected, however, that a man whose entire outlook on life has been influenced by his calling as a soldier will be able to reconcile himself to any appreciable reduction in world armaments. Bigger armies, bigger navies, and bigger air forces constitute the only formula that the military caste of all nations can understand for the preservation of peace. It is a part of the catechism by which they have become indoctrinated.

So also in regard to the matter of peacetime military training. Secretary of State Marshall is already on

rd in favor of imposing this undemocratic European em on the American people. His new position, ch vastly increases his influence in government cir-, will undoubtedly hearten the Washington generals admirals to renew their efforts on behalf of this eme just at a time when it appeared doomed to fail-

was only a few weeks ago that an humble American her, Mrs. Stanley Schnelle of Olivia, Minn., wrote a er to Cardinal Spellman that touched the hearts of the erican people and even aroused a sympathetic re-nse in the heart of the then Secretary of State Byrnes, well as Russian Foreign Minister Molotov, British eign Secretary Bevin, and others to whom Mr. nes read it at a Foreign Press Association dinner in v York. Mrs. Schnelle, who lost a 21-year-old son on nawa, reflected the grief of millions of mothers ughout the world when she wrote:

t was a staggering blow to me, especially so when the p trains started bringing them back.

When he left, and that was our last goodbye, he said, nny I'm going off to war, and I don't know of an my.' A buddy who got back and came to see us said, u know, one thing about Gordon was he held no bit-ness for his enemy. He said, 'They think they're fight-for their country like I'm fighting for mine.'

I've often wondered what heaven looked like with se tired, weary boys coming in—but I think of what y died for. I think of the work left to be done. Now up to us — their work is over."

nd then she added:

I pray for the little people. They have taken too ch. Wondered too long. Soon their hearts will be shed with burdens they can't bear.

I pray for a just peace treaty to come soon. I pray t all might be fed and clothed. I can't see hungry ple, even if they were enemies. Hunger doesn't make d people — it breeds hate.

I've been repairing clothes. Now I'm making quilts t I can send over there, wherever they be needed.

We have seven children — yet I can't give him up— is one of us. We have been a poor family, but we were appy family and laughter came easy to us all—laugh-and sympathy, for we knew what it was to go with-."

When Mr. Byrnes read the letter to those who occupy high and mighty seats of government in the great itals of the world, he observed:

The greatness of America lies in the humble homes America and particularly with the mothers who pre-e over those homes.

She prays not only for her own boys, but for all boys t God may like them. She prays for peace. May God de us to grant her prayers."

We hope that the Minnesota mother's letter by this e has found its way into the hands of the new Secre-y of State. We hope, too, that he may be moved by o listen to the humble pleas of America's little people ts common people — rather than the selfish voices of ambitious men. And, finally, we hope that our American government may soon be recaptured from the hands of our military caste, that this great nation may be used of God to convince the world of the sin and folly and futility of war and bloodshed, and that it may lead mankind into the paths of brotherhood and peace.

Statesmanship Revealed By Lutheran Governor

REGARDLESS of party affiliation, the people of Minnesota will undoubtedly feel a sense of pride over the notable inaugural address delivered by their new Governor, Luther W. Youngdahl. Lutherans generally will share in that feeling, for the new chief executive of Minnesota is an active member of the Lutheran Church.

Governor Youngdahl's message was not only thoughtful and scholarly; it revealed real statesmanship. Better still, it reflected a genuine Christian spirit and attitude that, unfortunately, too often is absent from political pronouncements.

Throughout, it was a plea for the cultivation of peace, good will, and understanding between all groups — racial, religious and social. Likewise, it laid emphasis on spiritual values and the need of protecting human rights. The home, the Church, and the school were set forth as the basic institutions of society, the undergirding of which are of primary importance in order to have a happy and peaceable world. Eloquently he pleaded for world brotherhood.

"The vultures fly low over the world today," he said. "They have picked the bones of previous civilizations that have fought it out. That shall be our fate, too, unless we learn to live together."

"We must have the vision," he continued, "to encourage those activities which build up the decencies of human life — the spiritual qualities that redeem man from brutality and give him moral dignity and worth.

"General MacArthur, as he accepted the surrender of the Japanese militarists on the battleship *Missouri*, pointed to the basic need of the world. He said that we required a moral regeneration — that it must be of the spirit if we are to save the flesh. Yes, men are redeemed spiritually through the still, small voice of conscience, properly disciplined by the teaching of home, Church, and school.

"Therefore, let us resolve to strengthen these institutions. We have advanced far in penetrating the frontiers of science. The frontier of the next few decades which we must explore is that of the field of human relations. There is no alternative if the world is to survive. And we must begin right here in our state—Minnesota—and in our home communities and families.

"We have talked about world brotherhood. It was a beautiful ideal. Today, it is no longer an ideal, but an absolute necessity. The fate of civilization hangs in the balance. We must have world brotherhood, or else! The war has brought home to us what that 'or else' means. .

"Who wants to come back to Hiroshima? Who wants to come back to Nagasaki? Who wants to come back to a world on fire?

"Through education and all the moral and spiritual forces at our command, we must take up the continual battle against the evils of greed, bigotry and war. The future depends upon whether we learn the simple but seemingly difficult lesson of living together in understanding and amity, regardless of differences of color, creed, political or religious convictions, or circumstances of birth."

Then follows a series of recommendations to the state legislature on such matters as raising the standard of public school instruction; the adoption of a housing program; improvement in hospitals for the mentally ill; larger benefits for the blind, dependent children and old-age pensioners; greater emphasis on school, county and industrial health programs; more stringent liquor laws, and rehabilitation of veterans of World War II.

Turning to economic matters, Governor Youngdahl touched on such things as the conservation of natural resources, the development of business and industry, promotion of aviation, encouragement of agriculture, and management-industrial relations. After lauding the present Minnesota labor-relations law, which the Governor stated has operated with marked success, he added:

"I do not believe that stability will be achieved by punitive methods against labor. I do not believe that the great mass of employers want to see destructive methods used against our workers, nor do I believe that the rank and file of working men and women want to see unfair methods used against employers.

"Both groups, in the main, prefer to adjust their differences peacefully — through negotiations rather than through conflict — and we should continue to keep the emphasis on conciliation, with a minimum of restriction."

Governor Youngdahl's message sparkled with epigrams. It was an intensely human document, in which he did not hesitate to make use of telling illustrations and anecdotes. In this respect it was probably unique among political messages. It also gave clear indication of the new Governor's spiritual background and his profound appreciation of the important place the Church occupies in human life and society. Typical of this attitude were two of his concluding paragraphs:

"We shall be facing trying days. The type of world in which we live for the next quarter or half a century may well be patterned by the type of thinking and example of our leaders during the next important years. I have sensed among you an appreciation of the fact as I have discussed the problems with you. I can assure you that I am deeply sensitive to it.

"I would feel very insecure were it not for my faith in God, and the fact that I shall be able to rely upon Him for guidance and support when discouragement and uncertainty come. I pledge to you and the people of m great state my best efforts. I shall consecrate and dedi cate myself to serve all the people fairly. Let us, witl God's help, join hands to make this a truly historic ses sion in the preservation, conservation and improvemen of our economic and human resources."

A governor of such mental stature and spiritual visio deserves the encouragement and prayers of God's peopl everywhere.

Returning Veterans Are Resuming Normal Life

ACCORDING to figures published by the Veteran Administration, the returned G. I. is not proving t be nearly the problem it was anticipated he would be come when he took off his uniform. For one thing, th average veteran is not a neurotic. There are many, c course, whose nerves have been shattered by the horrib nightmare through which they passed, but, for the mos part, they are still normal men, more sober and matur perhaps in their outlook on life than they were when the marched away, but eager to get back into the ordinar routine of civilian life.

The most amazing figure of the Veterans Administra tion is that which reveals the enthusiasm with which th returning G. I.'s are embracing the opportunity to obtai an education at government expense. No less than 3 per cent of the 13,359,000 veterans of World War II hav already applied for aid in attending vocational schools c higher institutions of learning This means that mor than 5,000,000 are now seeking to fit themselves for som particular calling in life.

Akin to this figure are the 40,000 veterans who a operating their own businesses with G. I. loans guara teed by the Veterans Administration and 63,000 oth veterans who are studying farming right on the farm u der the provision of two federal laws.

A less happy story, however, is told by two other fi ures, which reveal that approximately 65,000 veter are applying monthly for admission to Veterans Admi istration hospitals or homes, and that $37,000,000 in co struction work is under way for new hospitals or add tions to existing hospitals.

And the human wreckage to be seen within tho hospitals and homes is another story which no one h yet had the heart to tell. Nor can it ever be told. N even those who have been through the hell of war a able to picture to others the horror of it all.

And still an unrepentant world continues to beat i plowshares into swords in anticipation of the day wh it will call forth other millions of its finest young men lay them as an offering on the gory altars of the god war.

Communism vs. Christianity

By George E. Hulstrand
Willmar, Minn.

THE EMERGENCE of a victorious Soviet Russia in a distraught and troubled Europe emphasizes but does not clarify the problem of Communism for an rehensive and somewhat bothered American people. mphasizes the problem,because the government of sia is motivated by the ideology of Communism. oes not clarify, because all the factors in the threat, upposed threat, of a powerful Russia do not stem n Communism. It further confuses, because not all elements in the threat of Communism to this country, act very few, arise from the Soviet Union and its new rnational political position. For clear thinking about menace of an international idea backed up by a pow- l nationalistic state, it is necessary to eliminate this fusion of thought.

he rise of Soviet Russia as a dominant power in Eu- e creates problems entirely separate from those ated by the ideological theory that is its impetus. sia would be viewed as a formidable power and a ential threat even were she ruled by men controlled the mores and customs of a capitalistic society. Fear the part of one great power of the rise of another the consequences of the multiplication of such fear e plagued Europe ever since the rise of the nation- es system, and has troubled the world ever since ination of distances made it impossible to keep back- d neighborhood quarrels from breaking into global flagrations. France was such a threat to England ing the eighteenth and the early nineteenth century; tensions and fears of pre-World War I Europe, when mmunism was looked upon as an unworkable theory, ived from the fear in each country of possible future truction at the hand of its neighbor. The essence of diplomatic struggle between Russia and the United tes at the present time is not Communism versus -Communism, whatever form the latter takes, but it ather an enlarged and more terrifying version of the flict between two nationalistic states, each afraid of power and potentialities of the other. Since is not an article on nationalism or on international ver politics, we are not here concerned with this as- t of our relations to the Soviet government.

A Double-barreled Threat

o say that our dispute with a Communist-dominated ssia is one hinging on international power politics is to say that there is in Communism no threat to our erican society. Communism presents a most serious eat which, paradoxic as it may seem, our postwar eign policy has served to intensify. It is a double-barreled threat. In that it is promoted by an active, highly disciplined, efficiently organized minority constantly at work, a minority which has demonstrated on frequent occasions a capacity for achieving domination over groups the majority of whose members, though liberal, are not Communistic, it exercises an influence far beyond the proportions of its numbers. In that it is always ready to take advantage of the economic dissatisfactions of society in furthering its own program, it is a danger to the extent that our democratic society breaks down economically.

Communists seek to exercise their organizational proclivity in, and to foist their will upon, the labor unions and the independent liberal groups organized for political action. The nature of many of these organizations is such that assumption of control by an efficient, outside force is not difficult. Conceived in distress, or in enthusiasm, many of the political action groups started out with a sincerity of purpose that could not be questioned. Unfamiliarity of the organizers with organizational techniques gave the Communists their opportunity, and, when it was covenient for their purposes, they used this sincerity of purpose on the part of the organizers as a cover-up for their just as enthusiastically promoted but more dubious aims.

Breeds on Want and Fear

Organizational proclivity and tenacity on the part of the Communists do not alone compose the problem. The Communist needs to secure, as does every other exponent of totalitarian doctrine, at least a tacit approval of a portion of society in excess of the numbers in the party. That approval would be difficult if not impossible to secure were economic conditions so favorable and so stable that the prime needs of society, freedom from want and deliverance from the haunting fear of insecurity, were adequately provided for. Communists are not happy, and are not successful, in a prosperous society, and it is no accident that Communism gained headway and power where economic conditions were most abominable.

The problem of Communism exists then in this combination of the fear of economic insecurity and depression with the aggressive organizational tactics of the party members and the fellow travelers. The principal weapon of the proponents of democracy fighting against it is the creation of conditions which make for a stable society in which people have a feeling of economic security and at least a moderate return for the time and effort they contribute to the functioning of that society.

"Fellow Traveler" Always a Problem

The communistic fellow traveler will always be a problem to the liberals just as much as the reactionary rightists, entrenched wealth, and the exponents of a monopoly economy will be a problem to the conservatives. The answer to the problem of the fellow traveler, right or left, can be arrived at only by resolute thinking and a determined stand for principles that will have the support of a democratically-minded people. Always, the fellow traveler must be sought out and exposed by the group that suffers most from the accusations that it is harboring him. It is because the front line in the fight against communistic organizational activity rests in the liberal groups who are beset by them, and who must shed them, that these groups need the sympathy of every group and organization interested in fostering dynamic democratic growth. The acceptance of the traditional view of the separation of Church and State in this country must not blind the Church to its responsibility in helping these groups develop the sense of leadership which will make of our society a more Christian society, less exposed to a communistic endeavor which is seeking its control.

While the relationships of the Church to the State is in many respects a touchy one, it must be remembered that the Christian is a member of both. As a member of the Church he is commissioned with, if not a prescribed course of action at least an impelling code of ethics, which, if taken seriously, must urge him to become an active member of the State society, directing his energies in a patient but determined effort to attain the social aims which Christianity sets before him. Where, as in America, every citizen is responsible for making decisions of political import, the range of activity of the Christian in the political society ranges all the way from casting his ballot in the specified elections to engaging actively in partisan politics.

Church Has Political Responsibility

Church leadership itself has a political responsibility. No segment of society can totally separate itself from the whole of society and it is a fiction, too many times availed of to escape responsibilities, to believe that the leadership of the Church must remain aloof from affairs of mankind because political complications enter in. The Church as an organization has no business in partisan politics, but it has a real responsibility in determining what partisan politics are doing with our society. The politician must compromise; he can do business in no other way. But when the politician compromises, it is the duty of the Church to understand the necessity and the nature of the compromise and to condemn the factor or factors that made a choice between two evils necessary.

The function of the Church in its relation to society then becomes that of a conscience, ever alert in its responsibility and incisive in its attacks on the evils, both refined and ugly, it finds in that society. But since a conscience is of no use unless it be felt, and since society pays little or no heed to baseless intimations, the Church's first responsibility is to train its leadership an its constituency in the complexion and structure of so ciety. On every issue of economic and political though in which Christian ethics are involved (and where ar they not involved?) the voice of the Church must b heard, and it must be a voice thoroughly familiar wit the problem which produces the action criticized. A tes of the Church's ability in this area of its work comes o the battleground upon which the Communists and th liberal democratic elements of our society are engage against each other.

Church Must Train Leaders

In meeting the Communists on the organizational leve the development of capable leadership is essential. Th most well-meaning and sincere liberal group, in the ab sence of intelligent leadership, can become a useful too for communistic infiltration, and examples of such ex periences are not hard to find. An analysis of the typ of leadership needed for these groups will show the de sirability if not the necessity of developing leadershi from within the group. The type of leadership that demanded requires not only a developed intelligence bu a certain amount of experience and practice in the fiel of organization of the groups affected. It requires als the securing of the confidence of the group in the abilit and sincerity of the leader and a vast amount of educa tional effort in raising the intellectual level of the entir group. Here the local church and the local pastor wi have the biggest responsibility. It is up to that churc and that pastor to search out the talents and to see thi they are developed — and to see that that developmen is made for a specific purpose. It is of little accou to the labor movement, for example, that the Churc promotes a capable man from the ranks of labor wh goes on to become a corporation lawyer. We need temper our pride in the success of our church membe by considerations of placement in situations where the can be of the best service not so much to themselves a to society and the Church.

Promoting the development of leadership in loc groups is of tremendous importance, and the Churc along with other institutions in our society, must b called to account for the latent leadership which lie dormant in the congregations and communities of th country today. There is much to be said for the indom table leader who forges ahead regardless of circum stances. With those we are not here concerned, for the services are available on their own initiative. It is ratl er in the inspiration and the impetus that it can give th potentially capable that the Church needs to exert itse to overcome the pressures which circumstance, lack money, family ties, or more immediate pleasures exert keeping people who should be active from developin themselves. If the Church lives up to this responsibilit it can help in the furtherance of that sound leadershi that will make a man ready and available for importa work in every area of our society. The development this type of leadership will not only provide leadershi

ood causes, but it will, insofar as it attracts elements might otherwise fall prey to the aromas of foreign rine, prevent undesirable leadership from develop-

Genuine Interest in Toiler

it development of leaders and leadership from within without the groups sought to be benefited alone is enough. If the pastor in the industrial area alone is rested in the welfare of the members of the labor n, the confidence of the labor union will rest in him, in the Church that he represents. If the Church mes interested only insofar as it desires that labor e be quelled or that the confusion of industrial war- be eliminated, its efforts will not be received with better appreciation. .The efforts of the represent- s of the Church must derive from a genuine and rstanding interest in the lot of the laborers and of elements of society which organize in groups for pro- or for political action. It is because the Church in society, comfortably ensconced as a middle class in- tion and too much enamored of the American atti- towards success and individual aggrandizement, has d until recently to take cognizance of the serious lems which are afflicting society that its voice is al- t lost to the elements that become food for the Com- ists and the exponents of other foreign ideologies se doctrines are spelled out with a showing of more a fair degree of intelligence.

is time that the leaders of the Church became ac- nted with the problems of economics, a knowledge of ch every other group seeking to do something con- ctive about the betterment of the human race con- rs indispensable. If the church colleges and the inaries are to prepare the leadership which a dynam- hristianity needs in order to bring its message to a ple beset with every kind of economic ill from abject erty to over-abundance, they must get away from the that they can leave the economy and the problem of nomics alone. We are so enmeshed, both through ernment and through other activities, in the affairs ur brethren in other callings that we must learn to erstand them, their problems, and their point of view. hout an understanding of their problems, which be- se of rapid advances in communication, specialization, an interdependent economy are not only their prob- s but our problems as well, we can offer no solution makes sense.

Intelligence Is Indispensable

is not only because it must develop leadership that is to meet the Communists on the organizational level the Church should interest itself in a program of cating its leadership and its members in fields out- theology. If it is to become influential in establish- that type of a society where the communistic ideo- will have difficulty in finding a hearing, it must an understanding of the forces that are responsible depressions, economic insecurity, and national and international despair, and must seek to remove them. In an age when education is democratized, and in danger of becoming wholly secularized, it must interest itself in developing the type of leadership in government, in economic endeavors, in culture, in fact in every area of human endeavor, which will create respect.

The belief that the Church, in an arena where intelligent intellectual appraisal is the only standard, makes itself felt in mouthing pious phrases is more naive and pathetic than the plight of the Missouri mother who spurned medical aid in favor of praying her paralytic son back to health. Intellectual emphasis is not to be denied even though we live by faith alone. In an area where the appraisal of a man is given on standards of intelligence and intellectual achievement, it is the business of the Christian to be intelligent and intellectual. Superior intellectual development of the Church's leaders, pastors and the laity in general, is important for the same reason that picture books and simplified Bible stories are used to teach the Christian truth to the Sunday school child. In proclaiming its message, the Church must use the instruments that are effective for the task at hand.

Intellectual emphasis has penetrated far into government and the Church must recognize that there are in positions of great influence today, with a great amount of power at their disposal, men of great intellectual gifts and keen analytical ability who are not affected by the teachings of Christianity and who give them short attention in the solution of their problems. There is little to be gained in denying the existence of the fact or of deploring its effect. Even though we call ours a Christian nation, people are called and will continue to be called to positions of importance not because of Christian belief but because of other reasons. This may not be altogether deplorable, since for getting a job done well the non-Christian might acquit himself much better than the Christian. It is no credit to the Church to have in positions of influence men who profess Christianity but bungle the responsibilities entrusted to them. The Church may condemn the practice, but that will have little or no effect as to the result desired. Rather, it must call from its ranks, men suitable for important positions and see that they are adequately prepared to meet the responsibilities entailed in filling them. Church responsibilities are not fulfilled nor is an effective Christianity promoted by cries of "Foul" when politics are mentioned or by a studied indifference when intricate political maneuvers are being made.

A Sound Economic Program

Abroad, as well as at home, the best argument against Communism is a working economic program. If the American economy is established on principles so sound that the recurring economic crises will not catch us short, as they did in 1929, we will have better chances of success in promoting our type of democracy among peoples who are looking for leadership at the present time. But

if the American economy plunges into depression and chaos and results in disillusionment and disappointment at home, it can hardly be expected that its appeal abroad will be strong. As necessary as, or probably more so than, a strong domestic economic program is a strong democratic foreign program.

The first consideration, and one in which the Church should have a great influence, in developing a foreign policy that is both dynamic and promotive of lasting peace is the promotion of an inner revolution in American thought. There must be a change from the materialistic program of expediency to a dynamic policy given new power by the leaven of Christian love and democratic action. In foreign affairs as well as in domestic policies, we come back again to the fundamental proposition that positive promotion of the Christian democratic ideal is possible only if the motivation is a genuine interest in the welfare of the individual. It is because so much of American policy, emanating both from the State Department and from unofficial but nevertheless influential business sources, has in the past been interested only in promoting the welfare of the American entrepreneur and his profits that American intervention is looked upon with suspicion today.

The Church's Task Abroad

In our foreign relations, as in our domestic policy, we must be persistent in restraining the influence of the powerful economic interests whose aims are not consistent with the promotion of economic democracy and the development of natural resources for the welfare of all. The generous efforts of missionaries of good will must not be cancelled out by the missionaries of American monopoly. And if concrete achievements for democracy are to result in the countries we seek to help, the restraint of the economic monopolists of foreign origin is as important as the restraint of those growing in our midst. Though its efforts must primarily be carried out among the peasantry, the Church should never be satisfied with missionary effort designed to reach only the starving and the poor. Its effect must be noted in the higher reaches of economic life, or its efforts will be expended fruitlessly. The much more difficult and complex task of reaching the economic barons, who, if impelled by the dynamic earnestness of the Christian message could effect sweeping reforms, should be of paramount concern to the home Church. At least it should not excuse acts which it would not tolerate here. Nothing is gained for the Church, for example, in proclaiming the Christianity of the Chinese generalissimo when authoritative reports coming out of China condemn his ruthlessness and his undemocratic supporters.

It is in the development of a consistent, dynamic foreign policy that the Church's leaders must bring their most persuasive arguments to bear. It is also in this area that this leadership stands most in need of development itself. We can hardly hope to avert a third world war by sitting around waiting for things to happen. We will insure its event by the pursuance of policies which subject considerations of individual welfare to interna tional monopolistic wealth and make of people nothi more than pawns in international power politics.

The Beam in Our Own Eye

The Church's challenge in the fight against Commu ism surely does not rest in the sanctification of a "ho war" against it nor in the excusing of the steps short war directed against the Russians as the exponents of t ideology. The Church's right to existence depends alo on the internationalism of its message and the comple indifference with which it judges the actions of men a of nations. It must insist, therefore, that we cannot lo at Russia with a caustic eye unless we first humble ou selves and confess our many sins. It may disagr violently with the methods of the Soviet government bringing about a regeneration of the Russian people, h it cannot at the same time excuse the selfishness of the of our own who because of indifference or active par cipation suffer their fellow citizens to be ground down abject poverty and hopeless despair. The blood of Russians who were sacrificed in order to make an ec omic program work may raise a cry to the heavens in p test against the methods used, but the cry will be fee in contrast to the rumble of millions of voices wh bodies have been starved to death because governme and people who should have cared did not act.

We cannot excuse the ruthlessness of the executors a program that sacrifices human life upon the altar expediency. No more can we excuse the absence o program that allows people in the midst of plenty to r dergo the agonizing pain of a living death. The alter tive to Russian Communism is not Republican *lais faire* nor is it Democratic and liberal confusion. T Christian democratic answer is love, understanding, a action. Love is the motivation that, spelled out in act can become the irrefutable argument which no ideolo exponent will be able to answer.

The Church's Two-fold Task

The challenge which Communism presents to American Churches and their leadership is thus of a t fold nature. The Church must continue to call our c people to account for their actions and attitudes an must preach repentance with force and effect. Secon it must develop and implement that type of leader which will by the force of its ability and the strength its ideal contend successfully against those who wo unwittingly or not, destroy our society. The first c lenge is necessary to avert catastrophe, for judgment surely come to a people unrepentant. No less impor is the second, for the instruments of God's purpose individuals prepared for tasks at hand.

Probably it will not be possible to make of our soc a place of peace, free from strife and war. Much m important is it that we remember that we are in struggle whether or not we want to be, and that in struggle we have the opportunity and the responsib to be found active on the side of justice and truth.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

New Skins for New Wine

By S. C. Siefkes
President of Northwestern District, American Lutheran Church

THE CHURCH has a very definite relationship as a whole, and she will do well to engage in some straight thinking and streamlined acting if she es to carry out the Lord's will and be of real benefit humanity in this present world.

What society needs the Church and what the Lord has rusted to the Church is clear. But many will answer t society doesn't want the Church and what she has. ppose for a moment that this is true. Does that re- e us of the responsibility of offering the Church and message to mankind? Our answer is a plain No! rist's command still stands!

For my part, however, I am not so sure that society sn't want what Christ has entrusted to the Church, if s offered to society in the proper way. We should not too quick to condemn society in our fast-moving, pro- ssive world, if it fails or refuses to eat the Bread of e and drink of the Water of Life from the rust-laden moss-covered containers or methods with which the urch offers them.

Christ has given to His Church the heavenly gift which world needs, and the Church is committed to admin- r it to the world. But the Lord has not laid down the *thods* by which this must be carried out. These thods should always be in harmony with the times.

Still Using Old Skins

During the war many of us leveled severe criticisms inst our federal government regarding supply and de- nd or the proper distribution of the many blessings ilable in our country. The organized Church has ned a similar criticism. The spiritual supply, by the ce of God, is there. In society the demand is there . But proper methods of distribution to our modern h century society are certainly not in great evidence. d the Church blames most everybody but herself. We p pouring new wine into the old skins and fail to ice that the old skins have long ago sprung leaks, or, least, have become inadequate to carry the precious pply, and consequently society fails to receive what needs so desperately.

Too many social reformers try to change the *form* of ople to conform with ancient methods instead of chang- the form of the method to bring the spirit of Christ the people. We feel sure that the Church has been d is sinning much against Christ and against society clinging too tenaciously to the letter of old forms and thods, and is thereby blocking the work of the Spirit. elieve that Christ's words have something to tell us on s score too, when He says: "The letter killeth, but the irit giveth life."

Weekly Contact Not Sufficient

What then do we propose? Shall we be iconoclasts and break up and overthrow all our present methods and our whole churchly set-up? Of course not! We have nothing to say against our worship services in the Church. We are here speaking about dealing with people in the affairs of every-day life. We are concerned about the lack of Christ and the Spirit of Christ in their daily social and business life. The time is past when a weekly contact with people within the hallowed walls of a church building is sufficient to permeate their whole life. Life has not only become too complicated, but it is running too fast for anything like that. Furthermore, evil has become too interwoven with life.

It isn't true that there is a society growing up in our midst without Christ and without religion. *The fact is that, in this respect, society as a whole has virtually matured already.* And a great many of our church people are a part of this society during the week, even though they are still respectable Christians on the surface in certain surroundings.

Church Owes Debt to World

The Church owes, not only to her members and her immediate community, but also to the world, more than a Sunday morning church service, a ladies' aid, brotherhood, Luther league, Sunday school, etc. She owes her vital blood of Christianity. And it is her business to see to it that it is properly transmitted.

Jesus did not say, You are the salt of your congregation; you are the light of the Church. But He did say, You are the salt of the *earth;* you are the light of the *world.* That stretches the horizon much farther.

But how shall we go about this?

We propose two general methods. Both must be worked intensely. The first, Try to reach the individual through society. The second, Try to reach society through the individual. You will notice that in both cases the *individual* is of prime importance. So it must always be, for there will never be mass-production in salvation.

I. REACHING INDIVIDUAL THROUGH SOCIETY

Here the beginning is made with society or with the group, the results of which will filter down to the individual.

Did you ever notice that this is the method the world employs? The world deals with the masses. It throws its influence upon the multitudes until it has captured the imagination and the will of the individual. For example, somebody writes a song like "Pistol Packin' Ma-

ma" (if it could be called a song). It is thrown over the networks of the radio and in a few days every child on the street is singing it. Again, it throws a moving picture on the screen and in a few weeks the whole nation talks about it and is influenced by it. The few who have not seen it are anxiously awaiting the next opportunity or are considered old fossils. Or, a Boy Scout or Girl Scout movement is put into action, and most every boy and girl in the community do what they can, not only to get into it, but to live up to it, no matter what the sacrifices are. These things have a tremendous hold on people. What have they that we of the Church don't have?

It is true that the easiest way to pass this off is to take the position that the devil always has a greater drawing power than the Gospel. But that is not always a just criticism. We use that too often for an excuse, rather than a reason. The real fact is: The children of this world are *wiser* in their generation than we are.

Why Not the Radio?

The devil has no monopoly on the radio, the moving picture, on aggressive boys' and girls' clubs, on good literature, etc., unless we give it to him. And I fear the Church is all too ready to do that. It is the easiest and cheapest way out, in effort and money. We believe that these things are precious gifts of God, and, as far as their morality is concerned, they are neutral, until man uses them in one way or another.

The radio is being used to bring the Spirit of Christ to society, but the extent of its use is ridiculously small when compared to unchristian use of this great instrument. In this we are referring not only to music and preaching, but to Christian dramatics and Christian life stories.

Rome is beginning to wake up to the use of the radio—not for Christ, but for Rome. We ought to wake up to the fact that 20th century Americans, as a whole, aren't patient and settled enough to listen to much preaching, but they do devour radio drama and sketches. They would do the same thing with Christian drama and sketches, if the Church would offer them. And this would have a tremendous influence upon the thinking of society.

Or Religious Moving Pictures?

The same is true of moving pictures. We have a movie-infatuated population. That in itself isn't bad. The movie is one of the real and practical products of our time. How are we using it? What are we offering society through this marvelous channel? Almost nothing in a spiritual way, with theexception of Rome. And unless we do something about it, Rome will soon be able to say with pride and satisfaction, "Going my way," as far as the religious thinking of society is concerned.

Don't our people want good Christian movies which fit into the life and society of our present-day American life? Of course they do! They are hungry for them, as may be observed when they are given a sample now and then. What a tremendous influence that would be on society! The Missouri Synod had a very small but fine beginning here. Will people patronize such movies? They certainly will if the spirit of Christ is portrayed in present-day, living terms. We believe that it is the Lord's will that these means be used.

Mechanics of Secular Organizations

Furthermore, why are Scout troops, clubs, and other organizations, both for the young and old, more attractive than our church organizations? In most of them there is a real incentive for progress, which cannot be said for most of our church organizations. Why can't a boy's or girl's club provide for the earning of degrees of merit for Christian research and knowledge? Why can't there be ranks for which to strive? Why can't men and women of the Church progress from one bracket or degree to another for an incentive to Christian development without bringing in the danger of spiritual pride or work-righteousness? Is it true that just because the lodge and kindred organizations have made use of these outward mechanics, therefore they are all from the devil?

Let us be slow in condemning everything the world has, as far as outward forms are concerned. Instead of throwing them overboard, let us see if we cannot employ some of them and direct them in truly Christian channels. In making a wise and right use of many of these things the Church could have a powerful influence upon society. Remember, a thing in itself is not wrong unless it is used in the service of evil. I do not believe that anything in order to be truly Christian must be very ancient or radically opposed to everything which is used by the world. On the contrary, I believe that the Church is guilty of discarding many wonderful opportunities which God has laid into her lap, and is giving the devil and the world the opportunity of using them for the undoing of the Church. She is allowing God's intended opportunities to come back upon her own head as a curse.

Many other things may also be employed to deepen the Church's influence upon society, such as Christian recreational facilities, reading rooms, the public press, Christian day schools, etc. But space does not permit. Through all these channels, the Church could exert a tremendous influence if she would use them. Is the Church the faithful handmaid of the Lord? Is she carrying out the orders and responsibilities committed to her? If she is, she will eventually reach the individual through the influence of the larger group.

But there is another angle from which we should look upon our subject, namely the approach to society through the individual.

II. REACHING SOCIETY THROUGH THE INDIVIDUAL

Personal work is what counts. There is no doubt about that. Make the individual right, and society will be right. A personal Christian life and a personal Christian testimony has a deep and far-reaching influence. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." If we only had more genuinely Christian pastors and lay people who not only profess to be Chris-

, but who would consistently live a Christian life in wholesomeness and cheerfulness. This would have mendous influence upon society as a whole.

ıt such individuals are few and far between. I deny I am a pessimist in this matter, but society is sick, erately sick. And when we now speak of society, are not thinking so much of the group as of the in- dual. And we are not thinking only of the un- ched, but also of individuals within the Church.

Thousands with Heartaches

hat is being done for society's spiritual ills? Very, little. When people have a toothache, they go to dentist for relief. When they have a stomach-ache, know where to find help and relief. And so with sical pain or illness.

ut countless thousands of people are carrying heart- s and soul-disturbances around with them day after and year after year, and they do not know where to o find relief. The world provides an abundance of ors and nurses and clinics for the physical health of ety. But what is the Church doing for society's spir- l health?

know that some of us will say, "We have our church- nd our pastors. Let people come to them if they t advice and comfort." But this set-up is wholly in- quate in our day and age. The average person today ly will not go to the parish pastor to unburden his , to confess his sins and to seek help and advice. You I wouldn't either, if we were in their place. And e is more than one reason for this, such as shyness, incial boundaries, fear of being "roped in," etc.

Need of Spiritual Clinics

ociety today, and by that we mean the general public, ls badly, and ought to have, a spirit clinic at its dis- l. It ought to be on neutral ground, preferably in a ness building, where a thoroughly Christian and pathetic pastor and practical adviser is at hand at all times. Society needs just that, and the Church of Jesus Christ owes it to her. What's more, society wants it. Most of us do not realize how anxious most people are for pastoral consultation if it can be confined to that and nothing more. And because the Church has not been providing it, the psychic readers and others of the same type have grown popular and fat while immortal souls become more firmly bound with the ties of Satan.

These spiritual clinics, if we may call them that, are not only in demand by people who have no direct church connections, but are also needed by members of our own congregations. Let us not fool ourselves by thinking that our members have utmost confidence in us simply because we are their pastors. They may love us and respect us and be faithful in church, but the majority hesitate to open up the innermost depths of their hearts to us. They will not unlock certain closets of their hearts.

Why They Don't Come

There are various reasons for this. One is fear of disappointment on the part of the pastor; another, fear that the social relationship with the pastor will never be the same afterwards; another, fear of betrayal of confidence. Many others might be added. They would welcome a neutral pastor in whom they could confide and who is not interested in their church connection.

This may be a severe blow to our ministerial pride, but it is true, and we may as well face it. If we remember that we are here to serve and not to be honored, we will accomplish a great deal more with blood-bought souls. Many of our better church members are sicker spiritually than we think or realize. If they do not choose their pastor as their spiritual specialist, he should not feel insulted. Let his main concern be the health of that soul. Let him not block the Spirit's progress through personal ambitions or restrictions to old forms. If new forms work better, let him use them.

A G. I. Looks at Lutheran Unity

By Lester A. C. Carlson
World War II Veteran, Now Student at Gustavus Adolphus College

"IS GOD A LUTHERAN?" It was a girl of the Presbyterian Church who asked me this question. My enthusiasm for my Church had caused her to out of place, and hurt. Yet there may be Lutherans are asking, "Is God an Augustana Synod Lutheran? a Missiouri Lutheran? or a U. L. C. Lutheran?" Our ons and attitudes give answer. What is our answer? few months ago I told a Chinese Army Air Force tain about Jesus, our Saviour. He was interested, asked concerning the divisions which seemed to exist in our Christian religion. I answered that Christians often differed in their traditions, or in the manner they chose to worship, but they worshiped the same God. They have a book, the Bible, which they regard as inspired by God. It is through reading in this Book, and hearing its message explained, that they come to know and love God and His Son, Jesus. Through them, life takes on a new meaning. When things go wrong, the true Christian receives peace of mind, and hope of happiness in the future. This God is neither Methodist nor

Lutheran, and we will not be known as Catholic or Protestant in heaven. From all denominations, He will choose some to live with Him eternally.

Isolation No Longer Desirable

Denominations were formed in the adjustment of the Church to specific needs. They are still necessary. But things have happened in the last few years which will force the Church to readjust itself. Organized into synods, Lutherans have often lived in isolation. They have had elaborate logical systems, complete in every detail. They have sometimes perhaps placed their faith in their system. Their Church has been controlled by precedent. The system has worked, and therefore they have felt it had divine sanction.

But World War I and II, and the threat of World War III, make isolation no longer desirable. Lutherans of one Synod can not hope to win God's favor by the condemnation of every other Lutheran. What is needed is a living, dynamic, transforming experience of faith in Christ. Instead of endless concern with each minute part of the system, let us put Christianity to work in our lives, and, into the hearts and souls of men facing the chaos of their environment. The Church must be familiar with the social situation, and keep in mind the religious viewpoint of the souls of men facing it.

Now, in this postwar period, there is need for readjustment. We can not return to things as they were. New problems exist which must be faced. Government agencies are working, doing work which the Church should be doing. Groups are working to bring all denominations into one Protestant Church.

Danger of Compromising

To avoid offending, there is a tendency to dilute all religion to the point where the Church becomes an organization for social betterment. Inevitably, the individual soul's relation to God will be neglected. Spiritual lives are at stake! To Lutherans, the big issues are the centrality of Christ, and the inspiration of the Scriptures. In the associations with other groups, Lutherans ask that these essential truths be accepted. It is through these that we experience God and are saved.

In the Armed Services, men were separated from their home churches, but not from God. All might learn from a study of this group. An Army camp was lucky if it had a Protestant, Catholic, and Jewish chaplain. Working side by side, these learned to understand each other, and to cooperate.

A Jew Served as Organist

At one Army Air Base in Arizona, there were three chaplains. The Lutherans accepted the Protestant service, but this did not satisfy their needs. They wanted their own service. Aided by the Catholic and Protestant chaplains, they were given permission to have a Lutheran service on a week-day night. When there was no Lutheran chaplain, the civilian pastors from nearby towns gladly served. A Jew played the organ for the service. None other at the time was available. When he was transferred from the field, a man from the Christian Science Church became organist. A Baptist corporal spent much time helping to print the weekly bulletin, write letters, and keep the files of the everchanging addresses up to date. Men of all denominations gladly gave musical numbers to make the service more beautiful. Often non-Lutherans attended the services. They were welcome. The service, however, was Lutheran. There was no concern as to synod—they were Lutheran. There was a strong bond of fellowship. This Lutheran service filled an important place in their lives.

A strain sometimes existed when there were two or more Protestant chaplains, but nothing more serious than could be worked out between themselves. There was a certain amount of give and take. Somehow, that is all a part of God's great plan. Lutherans work as Lutherans. Lutherans work as Protestants; Lutherans work as a part of the Universal Christian Church.

Lutherans Worship Together

At one Army Air Base, I had an active part in the field's Lutheran group. I worked with them, but did not think of each member as belonging to any special synod.

The National Lutheran Council sent the names of Lutherans, who, according to their records, had been assigned to our Field. They sent tracts and literature which were distributed and used in the services. The Army Navy Service Commission also worked hand in hand with us. So did the civilian Lutheran pastors. We worshiped together for two years in harmony as Lutherans.

Most of the Lutheran chaplains and service pastors with whom I have worked when in the Army have been from the Synodical Conference. I met them in various camps in the United States and Europe. Though my Synod belongs to the National Lutheran Council, I felt at home worshiping with our brothers of the Synodical Conference. I have been told that some of this group refuse to worship with our group. The men and women who were in the service, however, appreciate Lutheran fellowship, and will assist in breaking down any barriers which may exist between us as Lutherans. In field chapels, Catholic, Jews, Christian Scientists, and Protestants helped in the services, "because it glorified God." Surely, Lutherans everywhere can learn to worship together!

To return to the question — Is God a Lutheran? No. No true Lutheran would claim that He is. No one denomination has a monopoly on God, but is important as it meets specific needs of its people. The different denominations form a check and balance for each other and together they form what Christ knows as His Church. Lutherans are proud of their Church, and will always be proud of it as long as it remains a part of the Universal Christian Church. Lutherans strive to do their part in meeting the world problems of the Church. May they have greater fellowship and understanding among themselves to the end that their Lord may be glorified and more faithfully served.

Why I Am a Lutheran

By Nathan Söderblom
Late Primate of Sweden

A number of years ago, Mr. Henry Goddard Leach, then editor of The Forum, invited a number of representatives of various sections of the Church to state their personal confessions of faith. Among these were G. K. Chesterton, Charles Lewis Slattery, Henry Sloan Coffin, Rufus M. Jones, Frank Mason North, Charles E. Jefferson, and Senator Reed Smoot. Mr. Leach invited the late Dr. Nathan Söderblom, Archbishop of Upsala and Primate of Sweden, to represent the Lutheran Church in a personal statement: "Why I Am a Lutheran." The Archbishop's article appeared in the April 1926 issue of The Forum.

In granting permission to reprint the article, Mr. Leach wrote that he "considered Dr. Söderblom one of the noblest minds in all Christendom." While abroad, Mr. Leach was many times a guest of Dr. Söderblom in his home in Upsala, and when the Archbishop visited the United States, he and Mrs. Söderblom resided with Mr. and Mrs. Leach while they were in New York.

Sweden's Primate from 1914 until his death in 1931, Dr. Söderblom's scholarship and leadership wielded an influence far beyond the borders of his own Church. Much of his interest and energy went into the ecumenical movement. It was directly due to his iniative that the Universal Christian Conference on Life and Work was held in Stockholm in 1925, the first Ecumenical Council of the Church since Nicea in 325 A.D. He was also the recipient of the Nobel prize.

The accompanying confession of faith comes at a time when our Communion in America in its constituent bodies is seeking a clearer answer to a common faith in a common fellowship. May the inspired mind and heart of a courageous Christian leader help point the way as he "gives a reason for the faith that is in him."

AM I A LUTHERAN? Certainly I am a member of the One, Holy, Catholic, and Apostolic Church. That Church of God is found in most countries, n in Sweden; yea, it forms the very soul of our nation, ording to the words of Gustavus Adolphus anent "the jesty of the Realm of Sweden and God's Church that elleth therein."

Our Catholicity

, myself, and my fellow-believers fully accept Saint ıl's spiritual and universal faith, but we do not call selves "Paulinians." We fully accept the divine hority of Christ, proclaimed sixteen hundred years by Athanasius at Nicea, but we do not call ourselves thanasians." We fully accept St. Augustine's personxperience of the supreme sovereignty of God and hun impotence in salvation, — but we do not call ourves "Augustinians." We fully accept the wave of love ich reached even our distant country in the Francisı revival of the thirteenth century, — but we do not l ourselves "Franciscans."

We fully accept the message of evangelic trust and edom entrusted by God to His prophet, Martin Luthe mightiest genius of religion after St. Paul. But rtin Luther vehemently forbade his friends to call mselves after him, whose body would soon become a k of worms. They should call themselves simply Christians and by all means not after Luther's mortal name.

In the second generation of the Reformation in Sweden, under a young king who had through his mother become a Roman Catholic, and under the regency of his uncle, a sympathizer with the mitigated Heidelberg faith, the free Council of Upsala of 1593 endorsed the Evangelic Lutheran creed in all its most authentic and explicit form. But no official document in our Church call us or our Communion, Lutheran. We call ourselves simply the Church of Sweden. But the use of the name of Martin Luther for our section of the Church has become a custom and an historic necessity.

Why am I a whole-hearted member of that section of the Church of God?

Baptismal Grace

First of all, I was baptized as a child in the Christian Communion. No human understanding can distinguish the moment when the work of the Spirit begins in the soul of the child. Therefore the Church carries the babe to Christ, beginning its initiation into the mysteries of God's revelation and the Christian life.

Just as everyone of us enjoys the accumulated treasures of civilization in a special country and is and becomes a member of humanity through an enlightened patriotism, so also the Christian is introduced into the spiritual world and the Communion of Saints, that is, into the realm of Truth and Reality, in being, first unconsciously, then little by little consciously, introduced into the genuine tradition and spiritual deposit of his own section of the Universal Church; and he is appurtenant to the Universal Church in proportion as he is a loyal citizen in his own spiritual fatherland.

Baptism implies a pledge: "baptizing them and teaching them to observe all things whatsoever I command you." I realized only later in life that the pledge is not equally understood and fulfilled by every section of the Church. I had always taken it for granted that every child in our Western civilization learned to read and write and know other useful things, as I myself and all Swedish children did. And it puzzled me to hear later that this was not at all the case. Whence the difference? Seeking the answer, I found: *Martin Luther and the Reformation.*

Reality in Worship

Nothing impressed my childish mind more in church, and in the home than the singing of the hymns, which gave wings to imagination and devotion. Asking why such worship, which enveloped and elevated even the

mind of a child, is not found everywhere, the answer is the same: Martin Luther and the Reformation.

I was seized by the grandeur of the Bible, read in home and school, and church in our own Swedish tongue and penetrating our literature. Whence that knowledge of the Bible? Answer: Martin Luther and his disciples in the Reformation.

Sitting at the great Christmas high mass, awe-struck in the twelfth century parish church with its medieval paintings, sculptures, monuments, while the priest, who was my father worshiped in alb and chasuble before the altar and in his high tenor intoned in the pulpit, "War kristtrogen fröjde sig". I had no idea that Evangelic Christendom did not accept such beautiful and venerable forms of worship everywhere. Why that reverence? Answer: Martin Luther.

My mother was my first teacher and the best one I ever had. Parts of Martin Luther's Small Catechism were rather hard to learn by heart. But earlier than my memory goes, I have always felt a thrill in my soul when repeating or hearing Martin Luther's Confession of his faith in Jesus Christ. I knew later that that piece of literature has been called the most perfect sentence in the German tongue. It runs: "Jesus Christ is my Lord, Who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death and from the power of the devil; not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death; in order that I might be His own, live under Him in His Kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from the dead, and lives and reigns to all eternity."

The Approach to Truth

After studies in philosophy and philology at the University of Upsala, where every matter studied threatened to take my entire mind and life, I went over to the study of theology. Hebrew and Greek are compulsory, because servants of the Church must be able to go to the sources and make a literary research according to the revolutionary rule of humanism, applied to the Bible with more consistency by Luther than by Erasmus. The study of Religion is put into the full daylight of research and scholarship in that seeking for truth in all domains of existence that characterizes a free University. Such is the principle, even if shortcomings hide it. Understanding later on that such a rule for training the Ministry is not applied everywhere, I asked why I was brought to it, and the answer came again: Martin Luther and the Reformation.

Analogous experiences are familiar to everyone. If they imply depreciation of other forms of faith and worship and church organization, they are unworthy of the Christian name. The divine and eternal truth cannot be grasped in its entire fulness by the human mind. The Apostle writes: "I know in part." If any section of the Church claims to know perfectly, it repudiates the testimony of the Apostle. White light is broken into many colors. In the same way the different sections in the Church of God ought not to boast nor to despise each other, but to contribute with their own purified gifts to the whole of Christianity.

Everyone is dependent on the spiritual soil from which he emerges. Only the superficial mind, which never penetrates into the depths of human life, is more or less independent of its own origins. If someone underrates his own spiritual fatherhood, if he does not try to see and appreciate what he owes to his education and surroundings, he sins in lack of gratitude to his Creator.

If I were to try to sum up a definite answer to your question, I might say in the first place that I owe to my section of the Church an overwhelming sense of the greatness of God's free grace in granting forgiveness and peace to the troubled human heart and saving men from perdition, not through their own perishable endeavors and observances and works, but through faith in Jesus Christ.

From this, three seeming antinomies are derived.

Freedom and Service

I. In our Faith, freedom and service are closely united. The thesis of Luther in his "Treatise on Christian Liberty" runs: "A Christian is the freest lord of all things, subject to no one." That he is through trust in God. His confidence, his faith frees him from fear. He fears nothing and nobody except the One Fearful, who is God. Trust delivers him from submission to the world, to evil, and to other men. "The one who has a gracious God, should he not break through mountains of copper, no longer mortal, but living already here the eternal life?" Thus trust in God creates the superman.

But at the same time the Christian is defined by Luther as "the readiest servant submitted to all." That he is through love. Because he can love God only in his fellow men. Love becomes the passion of his life and makes him eager and thankful to serve with all the spiritual and material means that God has trusted to him.

Such service is not indiscriminate and arbitrary, but each Christian must serve in his own vocation, he must build up all his human relationships, his civic activities and the work of his soul and body into the living and organic unity that is his calling. Faithfulness in that calling makes life and work sacred. The entire human existence thus becomes a service, a worship in the house of God.

Evangelic and Catholic

II. I have mentioned the high appreciation, some say the overvaluation, of knowledge and studies, in authentic Lutheranism and Calvinism. We believe in serious research, in profound thought and clear-cut doctrine. And the personal message has an important place in our worship.

But beside the pulpit which unites us with the brethren in Evangelic Christendom, we have in our sanctuaries an altar which unites us *mutatis mutandis* with our brethren in Orthodox and Roman Christendom. (Both

pit and altar are found also in Anglicanism). altar and the sacrament of the altar means that hu- understanding is unable to grasp the mystery of ation. There is a place in our common worship as as in theology where the reason recognizes its in- ity and falls down in adoration. No branch in Wes- Christendom outside the Church of Rome has ac- uated in its doctrine the Real Presence and the mys- ous communion of the Sacrament as has our Evan- Lutheran Church, although our faith repudiates any si-rational magical explanation of the virtue of the rament.

Tradition and Freedom

I. The third seeming antimony unites tradition and dom. If we have kept time-honored usages and ns in worship, church ornaments, and organization, does not mean any allegiance to nomistic or legal- religion; on the contrary, it is due to a consistent lication of Christian freedom. For freedom does not ays mean opposition. It is not often realized that the alled Lutheran faith has no more genuine character- than a perhaps sometimes mistaken but sincere and sistent repudiation, in the name of Evangelic faith freedom, of any form more brutal or more refined of religion of law. Not even forms and customs de- bed in the New Testament are considered by our Com- nion as rules for the future. No law can instil life. principle of faith and love has to be applied under guidance of God freely to all human conditions, and ll domains of religion and life.

hat chief doctrine was ever and ever again preached Olaus Petri, an indefatigable herald of the grace of through Jesus Christ, and at the same time a hu- ist. His younger brother, Laurentius Petri, was ing more than forty years Archbishop of Upsala, the of my predecessors after the Reformation. Conse- ed by Bishops who were themselves consecrated by ishop duly consecrated by Rome, he held "apostolic cession" in the common sense of that word, the true ning of which has once and forever been explained Dr. Arthur Headlam, now Bishop of Gloucester. But genuine apostolic succession is proved more intimate- y the following rule in his Church Ordinance of 1571, ch belongs to the symbols or confessions of the rch of Sweden. He says that the enemy pretended ier that ceremonies and vestments and customs were essary for salvation, although they were sometimes fferent and contrary to the pure Evangel. Now, he s, the same enemy attacks us from the other side, ng us that we must for the sake of salvation abolish erable customs and destroy church ornaments and ments, although many of them are adiaphora or ir- vant to the Faith and some are dear to the Christian ple. No statement can prove more clearly the idea of istian freedom than this characteristic reverence for gs that have become dear to our forebears and that not contrary to the Evangel.

The Name "Lutheran"

To be named after Martin Luther is contrary to the prophet who in the 16th century restored and fulfilled the golden line of Evangelic faith and mystical communion with God in St. Paul and St. Augustine and others. But when a section of the Church must have a name of its own, if we cannot keep to the admonition of the Apostle in the third chapter of First Corinthians to name ourselves only after Christ, I should myself prefer the method criticized in the same chapter. In Corinth they named themselves after St. Paul, or after Apollos, or after Cefas. Some sections of the Church of Christ are named according to their forms of organization, — Papal, Episcopal, Presbyterian, Congregationalist; others are named in accordance with their special forms of piety, — Baptists, Methodists; some are named after a place or a country, such as Roman, Greek, Anglican. If a special name is necessary, it might be taken from one of the great servants of God and Christ, since the unspeakable richness and mystery of the faith is more easily apprehended in human life than in any formula or doctrine. Thus Augustinian, Benedictine, Franciscan, Calvinist, Wesleyan, are to me, I dare say, expressive names so far. Shall I repeat that, as far as I can see, the history of religion has no genius after St. Paul equal to that of Martin Luther?

Perhaps such a custom of using names of heroes and saints for sub-divisions of the Church can bring into it a more correct idea of Christian perfection. Perfection and holiness are too often regarded in a negative sense as lack of faults and sins, instead of in a positive sense. When in consecrating saints, Rome attributes an essential and perhaps the most essential importance to miracles performed by the candidate, that means a primitive conception, which seems to me incompatible with Christianity. But it is at the same time a very strong and wholesome correction of current Evangelic opinion, because it means that sanctity and perfection are regarded as the outcome and testimony of divine power, not as the absence of more or less conspicious human imperfections. Faults are obvious in Martin Luther. He often repudiated any attempt to make him a saint. But to come to his writings from those of the great experts of mystic exercises, is, as a brilliant devotee of mysticism wrote to me when to his astonishment he discovered Martin Luther, like coming from the air of a hot-house to a well of fresh water. Luther was devoured by a passion for peace of soul and divine truth.

If we call ourselves or are called by other of one of those heroes of Christian faith and Communion, they all with one voice ask us with the Baptist to look not at themselves nor ourselves, but at Christ, and they invite us with St. Philip to come and see Jesus of Nazareth. Thus overcoming the sectarianism and the human boundaries of our traditions and conceptions, they oblige us to feel united around the Cross, the supreme symbol of divine grace and human faithfulness.

"Unholy Ambitions"

By George W. Wahlin
Pastor of Albany Park Church, Chicago, Illinois

THE GRACE OF THE LITTLE

Beside a little road a little place
That has a little garden fills a space
That might be weeds and rubbish had not love
Built here a home. The world talks largely of
The roof surmounting some gigantic wall
And hardly sees the little place at all.
And yet I wonder how the world would fare
Without the little houses here and there?

And there are people who are little, too,
Who have the ordinary things to do,
The humble tasks that never win acclaim,
Not much of wealth, and even less of fame.
The world talks largely of the very great
Who set the fashion or who rule the state,
And yet I wonder who their weight would bear
Without the little people here and there?

The world talks largely of the larger things,
Yet there are more of cotters than of kings,
More little gardens and more little streets
Than thrones and boulevards and judgment seats.
A few may occupy the higher place,
And yet they sit there only by the grace
Of little houses that no banner wear
And little people living here and there.

—Douglas Malloch

THE Rev. A. Mann warns ministers with the advice: "It would be well for pastors to quench their *unholy ambitions* for larger calls with the reflection that when it is all over, and our feet run no more, and our hands are helpless, and we have scarcely strength enough to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilled many a corner of our single acre, and that none of it is fit for the Master's eye, were it not for the softening shadow of the cross."

These words seem contradictory to the inner urge which God has given man to advance and develop himself. Were it not for the ambition for improvement and advancement, the world would remain at a standstill, or more correctly, the world would degenerate.

"Unholy ambitions!" This suggests that there are holy desires too. Desire must exist, but it must be a pure desire, with pure motives. What is the basis and purpose of our ambition? Is it to satisfy self? Is it for demonstration? Can it even be for the purpose of revenge, or for the pleasure of advancing beyond a neighbor? The value of ambition is in the quality, not the quantity, of it. Should not our desire for a higher and bigger position be based on the conviction that we can offer greater service and not to feed our pride? "Some people grow under responsibility, others only swell."

Christ never taught that there was virtue in bigness—it was fidelity in the small things that He urged. The sense of responsibility was to Him the holy ambition that we should have. Just giving a little child a cup of cold water would not be without its reward, He made plain. Henry Van Dyke reflects the same thought:

"Every task, however simple, sets the soul that does it free,
Every deed of love and mercy done to man is done to Me."

Importance of Small Churches

"The unholy ambition for larger calls." As pastors and laity, we must confess that altogether too often we look upon the size of the church structure and the number on the membership roll in judging the worth and position of a pastor. Sometimes the size of the city even gives prestige, while a small mission field, or a rural church is frequently thought of as a lesser call. Sometimes when a pastor moves from a larger parish to a smaller one, we wonder if he "*had* to move," or could not "handle" the one he had. As a matter of fact, it should be looked upon as a promotion for a man to go to a new field which requires hard work in building up a new congregation.

The rural church is equally important. There was a time when we thought that the city should be favored consequently the country church was neglected. Mergers were effected by bringing the nearby rural church into town, which in reality meant that the country church was discontinued. The country folks did not always feel that they were a part of the city church, and often felt neglected. The fact that only a little over 30 percent of our best rural areas are churched gives ample proof of the importance of stressing the rural work when the average membership in our nation is close to 50 per cent.

There are more homes per unit in the country than in the urban center. The birth rate of American nationality is also forty per cent higher there. Statistics further show that the largest growth of our cities comes from the rural sections. When rural young people come to our cities without any religious training, chances are very small that they ever will look up a church and become active, and the church will have a very difficult job in finding them. Just recently a Presbyterian leader made the following statement to the writer:

"Our Church will die out if we don't get more ministers. The shortage is so great that only the large parishes have pastors. Our small churches and rural congregations cannot even secure a student supply which means that there is no building up of new congregations, no increase in membership. The Catholics are taking over the rural church."

Yes, the Catholic Church is realizing the rural situation and is launching the biggest program that any

urch has ever seen. It has the very finest in equip-nt, both for social and worship purposes, to say noth- about its great educational program. The rural urch is the biggest challenge to our Church today. We st not let "unholy ambitions" hold us back!

Greatness of the Common-place

Man looketh on the outward appearance, but the d looketh on the heart." (I Sam. 16:7). What the rld considers little, Christ considers much. No man ever accomplished great things who hasn't first ac-nplished a great many small things. "True greatness sists in being great in little things." "Trifles make fection, but perfection is no trifle," said Angelo.

Ve are often depressed by our daily routine: doing work, helping a little here and there; and how trif-g it all seems! To be sure, this feeling of mediocrity l humdrum is one of our great curses. Because of s many die long before they are dead. They lose zest l interest, and life becomes dull. An American hu-rist, after trying to make his diary sound impressive, s that at last he gave it up and began to write each y: "Got up, washed, and went to bed." Doubtlessly, t is how all of us feel quite often, but in such mo-nts we need to be reminded of Jesus' words: "He that faithful in a very little is faithful also in much."

What made Charles Dickens so popular? He took or-ary people, limited, queer, commonplace, and made ir story more thrilling than the life of kings. Stefan eig said about him: "He unveiled the poetry that s ambushed in the prosaic . . . He gave to simple ngs and unpretentious people a glory all their own . . To thousands, nay to millions, he revealed where find the everlasting spark in their uneventful lives, ere to look for the glow of quiet joy hidden beneath ashes of the familiar." But we have even a greater rsonality than Dickens to teach us the greatness in common thing.

As Americans we are afflicted with "Jumboism." We ve been impressed by the bigness of our nation—build-gs, business, cities, industry. We do things "in a big y!" This attitude is also carried into our church work and Christian life. But Christ exhorts: "He that is faithful in a very little." *That is the test!*

Said Arnold Bennett, "Every scene, even the commonest, is wonderful, if only one can detach oneself, casting off all memory of use and custom and beholding it as if for the first time—simply, artlessly, ignorantly, like a baby, who lives each moment by itself and tarnishes the present by no remembrance of the past."

Calvin Coolidge once pointed to the unholy ambition of seeking greatness, while neglecting the common and little things, as the cause of many of our problems. Said he: "People criticize me for harping on the obvious. Perhaps some day I'll write an article on *The Importance of the Obvious.* If all the folks in the United States would do the few simple things they know they ought to do, most of our big problems would take care of themselves."

"IN COMMON THINGS"

Seek not afar for beauty. Lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars, and mountain summits topped with snows.

Go not abroad for happiness. For, see—
It is a flower that blossoms by thy door.
Bring love and justice home; and then, no more,
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command;
Life's common deeds build all that saints have thought.

In wonder-workings, or some bush aflame,
Men look for God, and fancy Him concealed;
But in earth's common things He stands revealed;
While grass and flowers and stars spell out His name.

The paradise men seek, the city bright
That gleams beyond the stars for longing eyes,
Is only human goodness in the skies,
Earth's deeds, well done, glow into heavenly light.

—Minot Judson Savage.

A Just and Enduring Peace

By John F. Palm
Superintendent of Schools, Isle, Minn.

The men of the earth said: "We must war,
As the men of the earth have warred;
'Tis ours to wield on the battlefield
The unrelenting sword."

But down from a Cross uplifted high,
The Saviour of men, He answered, "Why?"

F, AS IS GENERALLY agreed, civilization flows out of, and is based upon, fundamental religion and the spirit of Christianity, then, to save and perpetuate at civilization, must not Christianity and Christian principles underlie all the thinking, acts, and decisions of the peace conference which will follow this war?

At every peace conference there have been experts representing all sorts of interests EXCEPT RELIGION. We should, therefore, set up a religious committee composed of delegates from all Churches in every country, to function as an international religious advisory committee, and, though only advisory, to be an integral and essential part of the peace conference. Many politicians will throw up their hands in horror at this suggestion. They are always convinced that religion is dangerous.

But it represents the kind of danger of which the world stands in dire need, and particularly the world of tomorrow. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

A Congressman's Testimony

Congressman Thomas D'Alesandro states the Christian's attitude for an enduring and just peace in succinct and effective words. He says: "If we wish the peace conference which will follow this war to be successful, God must be at the peace table. God was barred from the peace table at Versailles, and see what things turned out to be! How can you have peace if you bar the Prince of Peace from the peace table? How can you expect to have a lasting peace if a conference is to be held without thought of God, without begging God prayerfully to guide the deliberations? You cannot rebuild peace on the foundations of hatred and atheism."

The failure of men to recognize the implications of the sovereignty of God and the sanctity of human life has resulted in moral disruption and world-wide devastation. Misreading the findings of the sciences, both physical and social, men have been divorced from human life, and materialism has been made supreme in the affairs of men. In order to rebuild our broken civilization, the spiritual teachings of Christianity must become the foundation of the new world order and the dynamic force in a just and enduring peace.

The Word of Christ

"Blessed are the peacemakers." For nineteen centuries this great word has been knocking at the shut doors of men's hearts, largely in vain. We have said "yes" with our lips, but by our lives we have said: "Blessed are the sowers of discord. Blessed are the fomenters of strife. Blessed are the warmakers." But Christ in loving patience still proclaims to true Christians everywhere that it is the peacemakers who are blessed. How slow we are in learning that we cannot be Christian individually and pagans nationally! How slow we are in recognizing the obvious truth that we cannot be good Samaritans as individuals and highwaymen and priests and Levites as a nation!

Any attempt to extricate humanity from its present tragic condition must take cognizance of the basic principles which derive from the teachings of Christianity. What must be done is to gather the nations of the world together, victors and vanquished alike, and submit to them the eternal laws of God as given to His prophets: "And He shall judge between the nations and shall reprove many peoples! and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war anymore."

"We Have The Solution"

While men are now searching for a way by which the world's peace can be solved, it is the duty and privilege of all true Christians to say: "We have the solution, and it is in Christ." We have the basis for a permanent peace in Ephesians 3:14-22: "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make of himself of twain one new man so making peace; . . . And are built upon the foundation . . . Jesus Christ being the chief cornerstone; . . . In whom ye also are builded together for an habitation of God through the Spirit."

Apart from Christ a new man is impossible, and apart from new men a new and better world is impossible. In the realization of this fact we begin to see to what extent He is indeed the Prince of Peace and must be invited to sit at the peace table. The lessons of history, the testimony of our own hearts, and the teachings of Scripture all contribute to our conviction that one day—

> "Jesus shall reign where'er the sun
> Doth his successive journeys run.
> His Kingdom stretch from shore to shore
> Till moons shall wax and wane no more."

> " 'Put up the sword!' The voice of Christ once more
> Speaks in the pauses of the cannon's roar:
> O men and brothers! Let that Voice be heard,
> War fails, try Peace; put up the useless sword!"

The Reader's Viewpoint

DIFFERS WITH DR. BEHNKEN

Dear Dr. Ryden:

I have read Dr. J. W. Behnken's address, "Fellowship Among Lutherans" in the December Outlook with considerable interest since I am profoundly interested in the subject of Lutheran unity. However, I question his Christian humility and a desire for true organic unity when he says: "How can we who want to be conscientious in upholding the principles of the Scripture and the Lutheran Confessions be expected to fellowship with those who sanction such unionistic practices and are indifferent to secret orders."

When I was young, another youth and I were competitors in a certain struggle. I thought I ought to have been awarded the prize, but it was given to my rival. I was in deep distress for some days. On the following Sunday I attended church. The pastor read the following text: "Lord, and what shall this man do? Jesus saith unto him: If I will that he tarry till I come, what is that to thee? follow thou me" (John 21: 21-22). Hearing this, my bitterness and resentment departed.

In this text does not Jesus mean to show Churches and church members that they are not to indulge in rivalry with each other, but are simply to follow Him?

Jesus dealt not with governments, laws, and parties, but solely with the individual human heart."Behold, let us love one another; for love is of God; and every one that loveth

n of God, and knoweth God. He that loveth not knoweth God; for God is love." (I John 4: 7-8).

his being so, there should never be hatred or hostility be-en any members of any organizations of Christ's fol-ers. All Lutheran bodies should regard each other with ere affection and admiration, and individual church mem-s should never let the sun go down on their wrath. As whole world lieth in wickedness," let us not make irrep-ble error of promoting civil war among the followers of ist!

Where Are We in Religion?" asks Dr. Joseph Fort Newton. says: "If the question were put point-blank, Is Christian-enough? — the answer would have to be, emphatically, —not in any content we have so far learned to give it. ularism in society is bankrupt, as all agree. Sectarianism religion is a sacrilege, as we are beginning to see. The tacle of a divided Church — *divided about little realities, even unrealities* — telling the nations to unite — is an ertinence. The Church, unable to set its own house in er, dares to offer a blueprint of a new world order — the otence of it amounts to impudence! The tragedy of it is alling!!

f the question be, Is Christ, then, enough? again the ans-must be, No—not in any interpretation we achieve of life, His Cross, or His teaching. A perpendicular Gospel not enough; it must also be horizontal. To the idea of ist as the Mediator between man and God, we must add social pattern of Christ as the Mediator between man and n, class and class, group and group, nation and nation."

ev. William L. Sperry, dean of the Harvard Divinity ool and editor of Religion in the Post-War World, says:

How far can the 256 religious denominations listed in the census serve the cause of a unified national life? We fess our faith in 'one nation, indivisible, with liberty and ice for all'. The actual facts of our religious life reveal idely and badly divided people as far as organized relig-is concerned.

The average American is more jealous for his religious nts, or the rights of his denomination, than concerned with total duties as a believer. Meanwhile our denomination-m, with its divided and subdivided sects, is a less and serviceable medium for the expression of the life of a ntry in which government is increasingly centralized and apparatus of daily life more and more standardized."

he man who can look this thing squarely in the face and grow sick at heart is either a fatalist in his philosophy or achyderm in his sensibilities!

here is just one reason why we are not going to evangel-the world in this generation, or even in the next, and that hat we are confused and perplexed and bewildered and earted by our petty divisions at home. If the money and rgy and thought and vital force worse than wasted in ntaining unnecessary and hindering denominational or-izations at home could be expended on the foreign fields, ould constitute a force larger than all the present foreign sion work of Christendom combined!

Will any honest wise man claim that a confusion of ton-s which exists among the Lutheran Church bodies today be pleasing to Him who prayed that His people might be ? May our prayer be that God will raise up a modern es who shall lead his people out of their bondage to out-n "differences of background, approach, spirit, attitude practice" — traditions from which these divisions spring turn their hearts to the authority of the Holy Scriptures the absolute lordship of Christ as the only hope of curing e man-made divisions.

Sincerely yours,

Minn. John F. Palm

DEPLORES INCONSISTENCIES

To the Editor:

In your editorial on page 357 of the December issue of the OUTLOOK, your highly interesting paragraphs come to the significant question, "How shall we be able to say *anything* that will have any real significance?"

In our rural and humble opinion, the answer to that question is easy to state, even though difficult of performance. All Lutherans, in all Lutheran bodies, clergy and laity alike, must speak the same language in actions as in words. In our relatively small experience, there is all too often quite a difference between what is said and done individually, officially, and corporately.

Consistency between word and deed is one of the masterpieces which American Lutheranism is, in many quarters, still far from producing.

Sincerely,

Lewiston, Mont. L. Helmstetter

We would say that it applies to all quarters of American Lutheranism, and not only to Lutherans, but to Christians in general. — The Editor.

IMPRESSIONS OF MARTIN NIEMOELLER

To the Editor.

ONE OF THE MOST talked about persons in the leadership of Christendom today is Martin Niemoeller, the pastor of the powerful Jesus Christ Church in Berlin-Dahlem, Germany. This famous confessional clergyman, a submarine commander during the first World War, had organized and led an anti-Nazi oposition which grew to national proportions. He became hailed as the symbol of courage and hope to millions of Europeans in countries occupied by the Nazis. He was courageous in his opposition in spite of the fact that he had the responsibility of eight children.

Recently he toured the United States under the sponsorship of the World Council of Churches. Many received him rather skeptically because of the rather discrediting publicity he received in the American press some time ago, especially the statements of Mrs. Eleanor Roosevelt in her column. She said that she understood that Niemoeller had declared he was against the Nazis because of what they did to the Churches, but that he had no quarrel with them politically. Therefore she could see no reason why the American people should be asked to listen to Pastor Niemoeller's lectures.

It seems that the controversy over Niemoeller all began in Naples, Italy, in the spring of 1945, when he entertained a press conference. He was questioned about his reasons for opposing Nazism, and, according to our newsmen, is to have said that he opposed Nazism only for religious reasons. This was misconstrued to mean that he had no quarrel with National Socialism politically.

We are grateful for the fuller and completely satisfactory explanation given in the December *LUTHERAN OUTLOOK* by Chaplain David Ostergren who was with the American forces in Naples at the time of the Niemoeller interview and spent much time with Niemoeller.

The Ostergren article gives a real picture of what Martin Niemoeller thought. And, after seeing this lean, lanky personage who showed the signs of starvation and persecution, and hearing him address an audience of some 3,000 in Central Lutheran Church in Minneapolis, I am assured that no one can in all honesty feel that he is anything but a great Christian. I am sure that is the feeling of the other Protestant pastors who accompanied me on that trip from Mason City. It seemed to me that I was sitting at the feet

of a St. Paul of our day, one who had been imprisoned, but who still persisted in his Christian faith.

When I heard him, he used as his text the portion of the tenth chapter of Matthew which reads, "Yea, and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak." He brought out how that prophecy was fulfilled in his life and in the lives of other Christians. He stated that "there must be a clash beween the powers of this world and the Christian Church when the powers go against the commandments of God and hinder human beings from bringing persons to the Lord Jesus Christ." "Christianity is not a private affair, but a way of God for the world as a whole. When Christianity is a private affair, there will be no persecutions, but where it is a public affair, there will be much persecution."

In the course of his address he pointed out three specific times when he felt the prophecy from Matthew was fulfilled in his life. He said he was first called in before the authorities when he and Pastor Von Raben opposed the edict which forbade ministers of Jewish origin to be ministers any longer. He was put out of the ministry, but continued to preach just the same. Finally he was called before Hitler himself. He stated that Hitler was very congenial this time. He took his hand in a firm grasp and said, "Take care of your own things, Niemoeller, and I will take care of the German nation." Here he felt he really needed the Spirit of God to lead him, and he states that he was given the words that he should speak. He stood firmly and said to Hitler, "The care of the German nation is upon our conscience from God himself, and no one can take that away from us, not even you, Herr Chancellor." At that point, Hitler tore away his hand and went off in a rage for which he was well known.

The second time Niemoeller was called in was two years later, in 1936, when the Confessional Church drew up a memorandum to Hitler himself, stating that the treatment given in concentration camps, the murder of cripples, the persecuion of the Jews, public morals, etc., were against the will of God. He was allowed to go free again, but the persecution became harder.

Finally, a half a year later the Nazis tried to imprison all of the leadership of the Confessional Church. He was called in for trial after spending a half a year in prison. In February of 1938 he was tried on the charge of high treason, secret conspiracy, and the misuse of the pulpit by meddling in politics. It was a political matter to say "Thou Shalt Not Kill" from the pulpit. He brought out that the first two charges were brushed aside quickly, and he was convicted on the last one and punished for misuse of the pulpit. He finally stated that "There is no possibility of peace between Jesus Christ and any government which interferes with the commandments of Jesus Christ. Our future depends on our obedience to our Lord, His commandments, His will, and His way. God help Christians everywhere to go His way, the one way."

No one could leave uninspired by these words. One could not help asking as we Protestant pastors of Mason City did, "Would I have been Christian enough in my convictions to stand firm in my faith at a time like that and speak with all boldness?" "Would I perhaps have thought of my family and backed down for their sake?" Only a tested Christian can show such faith, such boldness, such loyalty, and such courage.

Christians can be assured that he is nothing short of a great prophet of God, dedicated to his Lord and Saviour, Jesus Christ, and His way of life.

Mason City, Iowa. Ernest A. Bergeson

HOW MANY FOUNDATIONS?

To the Editor:

TO ME THERE IS at least one thing wrong with Dr. Behnken's proposals for Lutheran unity. He seems to pla the doctrines of man above Christ, of whom the Apostle Pa said, "For as many of as were baptized into Christ have p on Christ. There is neither Jew nor Greek, there is neith slave nor free, their is neither male nor female; for you a all one in Christ Jesus." Gal. 3:27-28.

Was it not against a Church which had assumed author over the Gospel itself that the apostle so vigorously set the embodiment of all doctrine: the person of Christ? may hurt the theological pride of some Lutherans to adm that Dr. Martin Luther was wise enough, together w Philip Melanchthon, to leave all Scriptural dogmas out of t Augsburg Confession.

Is there any Lutheran church anywhere that requires members to subscribe to a dogmatic statement about t Holy Scriptures and even the Augsburg Confession? W the double standard for theologians and church membe

The other day I made the acquaintance of a lady who w a member of a Lutheran church in a large Wisconsin ci She did not know that her church was a member of the M souri Synod and she did not know wherein her Synod d fered from other Lutheran bodies. When I told her that h synod would not allow fellowship with us, she said, "Tha silly." And she added further, "To me no Lutheran chur differs from another except in its practice." That may an unusual example, but certainly this lady is one of t many people who cannot understand why the Missouri Syn must maintain an isolationism which Jesus certainly wou condemn.

I, for one, will never approve of a union except on basis of the Person who is the embodiment of all doctri the framework of which is found in Matt. 28:18-20.

The American Lutheran Church has taken a most logi stand in declaring, "We despair of attaining Lutheran un by way of additional doctrinal formulations and reform lations."

Any attempt to get Christian Churches together on clear-cut Scriptural doctrine" is doomed to failure for simple reason that it is a different foundation than that which the Christian Church is founded.

Is it logical consistency when Dr. Behnken states, t "The Augsburg Confession is the essential requisite wholesome and God-pleasing fellowship among Luther today" and then, in further comment adds, "However, it m be on sound, solid Scriptural foundations." How ma foundations does the Church need? Are the historic C fessions, already subscribed to by Lutheran synods belongi to the National Lutheran Council, not already upon a sou Scriptural basis?

Withee, Wisconsin L. C. Bundga

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Mulino, Oregon

SURVEYING the CONFERENCE

American Lutheran
By Arthur P. Michelfelder

heran Foreign Missions Conference

HE LUTHERAN Foreign Missions Conference of America met in umbus, Ohio, on Capital University mpus, Tuesday, Wednesday and ursday, Feb. 11, 12 and 13, with a st stimulating program to challenge ry mission minded individual in the urch.

Dr. Ralph H. Long, of National Lu-ran Council, was leader of the dis-sion on the "Status of European ssions," with glimpses into the out-k for the future on Africa, India and na, represented by Dr. Hjalmar anson, Dr. L. A. Gotwald, and the . Talbert Ronning.

n analyzing the "Growing National nsciousness in Relation to Mission-Activities," Dr. John Gronli led a cussion with the assistance of repre-tatives from Africa, India and Mada-car, Dr. Stanley Moris, Dr. E. Oster-rd, and the Rev. O. L. Hofsted.

The secretary of the Lutheran For-n Missions Conference of America sented "Foreign Missions to the me Church" and asked the mission-es and secretaries to lead in the dis-sion by relating their experiences l "what they were doing." In an piring service in Christ Church, Dr. d J. Fiedler, secretary of the For-n Missions Conference, preached the mon on the theme: "The Global Call Our Greater Task." Dr. Edw. ramm, editor of the *Lutheran Stand-* and member of the Board of For-n Missions of the American Luther-Church, presided as liturgist.

Augustana Synod
By William E. Berg

Home Mission Advance

N THIS COLUMN last month we presented a summary report of the nual meeting of the Board of Home ssions, held last November in Min-apolis. Before leaving this very vital pic which holds such vast and wide-read implications and which indi-tes the direction and dynamic of a ogram geared to soul-winning and ul-nurture, we wish to consider iefly some of the specific resolutions that were adopted at that important meeting:

"That we note with thankfulness that since 1939 over 50 per cent of the beneficiary congregations have become self-sustaining, and that during that same period 40 new congregations have been organized.

"That we concur in the proposed plan for a Union Lutheran Seminary in Canada, believing that such a co-ordinated educational institution will strengthen the Lutheran Home Mission program, preparing the way for a United Lutheran Church of Canada."

Rural Missions

Our Synod is rapidly becoming aware of the vast and overwhelming challenge of Rural Missions. Dr. A. D. Mattson, professor of sociology in the Augustana Seminary, has been called on a part-time basis by the Board of Home Missions. Dr. Mattson, by thor-

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BY JOSEPH L. KNUTSON
Pastor Bethesda Lutheran Church, Ames, Iowa

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Claudia, Conscience Personified
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ough investigation and keen analysis of conditions in the rural field, has uncovered one of our greatest fields. Out of the travail of painful discovery has come the realization that we must launch an "all-out" program of evangelism and extension work in the rural areas of America. If we fail in this area, in fact, if we fail to launch a real crusade to win rural America for Christ, our city churches will suffer irreparable loss and the urban fields will experience great retrogression. Here are some of the resolutions adopted in connection with Rural Missions:

"That the present arrangement between the Board of Home Missions and the Seminary as to the use of Dr. A. D. Mattson for a portion of the year be continued for one year.

"That the Board give consideration to the calling of a full-time man for rural work.

"That, if the interne plan is continued, the Interne Committee be requested to give thought to the use of the plan in the interest of the rural church.

"That an Augustana Rural Missions Conference be held at which the Rural Mission Committee meets with one representative of each conference in an effort to further and coordinate the rural work of our Synod.

"That we recommend that all rural pastors of our Synod become members of The Christian Rural Fellowship (membership costs $1.00 for which 10 pertinent bulletins a year are received).

"That the fifth Sunday after Easter (Rogate Sunday) be designated as Rural Mission Sunday and that we suggest to the Division of American Missions that they take under advisement the possibility of providing the National Lutheran Council with literature for such an observance."

Mexican Missions

Further resolutions adopted, concerning Mexican Missions:

"That we request the Augustana Synod to make funds available for participation in a cooperative mission program in Spanish-speaking centers in the United States as well as in Mexico.

"That efforts be made to interest young men to prepare themselves for the Gospel ministry among Spanish-speaking people."

News Notes

One of the most powerful Gospel preachers of our Synod in his day and a pastor with burning zeal and spiritual depth, Pastor G. E. Hemdahl, was summoned by his Lord on Sunday, January 19. The summons to move up higher came as a glorious release. Twenty years ago Pastor Hemdahl suffered a stroke and has been physically incapacitated ever since. He was sorely tried in the furnace of affliction, but even his ministry of suffering touched many lives. His devoted wife, who ministered lovingly and tenderly an tirelessly during these twenty years together with one son, Reuel, instruc tor at the University of Louisvill survive Pastor Hemdahl. Truly, h ministry lives on in many lives!

As this is written, hundreds of Lu ther Leaguers and church leaders a preparing to converge in Los Angele where the biennial international you conference will be held February 12-1 The theme is "Christ Is Able."

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utheran Free Church

By H. C. Caspersen

GSBURG has again been visited by a prominent representative Norway. A member of the Norian parliament, Hon. Chr. S. Oftewho is also publisher and editor e important daily, *Stavanger Afad,* spoke at chapel exercises re-y. He has also spoken at the conion at the University of Minneand at a session of the legislature e capitol in St. Paul. In Norwegian orial church he preached to a large nce in Norwegian.

s visit at Augsburg was particuinteresting. His grandfather, the Lars Oftedal, was a brother of ssor Sven Oftedal, one of the lers of Augsburg Seminary.

. Oftedal told about his prison exnces, among other things. He had condemned to death by the Gerauthorities and expected to be But it so happened that the Gerfound an unexploded bomb near headquarters and they promised lal and his fellow prisoners that would be set free if they succeedn destroying the bomb. He said were willing to try, but told the nans that they did not want to look the task as a favor bestowed. succeeded in making the bomb less and were set free. Later on were again imprisoned and sent rmany. They were held in a conation camp and expected to be nated when, thanks to the good s of a high Swedish functionary, t Folke Bernadotte, they were in fleeing to Sweden one night so escaped death a second time.

. Oftedal has written a book about rison experiences entitled *Verden y,* (The World Is New). It is one e most readable books of its kind.

the close of one of his sermons ad a greeting from Bishop Eivind grav of Norway to the Norwegian erans here. In it the bishop exed a desire to visit America some an event which would be eagerly ed by everybody. Mr. Oftedal from Minneapolis to the West and will return to Norway by a ern route. He made the visit in to study social conditions in ica and particularly the workings e two-party system.

May Build Church House

e various boards of the Lutheran Church have under consideration uilding or purchasing of a church to accommodate the administration offices of the Church together with a printing establishment, book shop, and mission offices. It will be located between the College and Dr. Siversen Memorial Hall, which also belongs to Augsburg.

Prof. Helland Honored

A testimonial dinner was given recently in honor of Professor Andreas Helland, long time secretary and treasurer of the Board of Missions. He held the office in connection with his teaching position at Augsburg a good many years, but the last twelve years or so he has served in the mission work exclusively. He is now released from his former duties and the Rev. Konsterlie, a former missionary to China, has taken over the secretaryship.

Professor Emeritus Helland is at present engaged in writing a biography of his old teacher and later colleague, Professor George Sverdrup, with whom he was intimately acquainted. Prof. Helland's many friends join with the Board in honoring the faithful servant.

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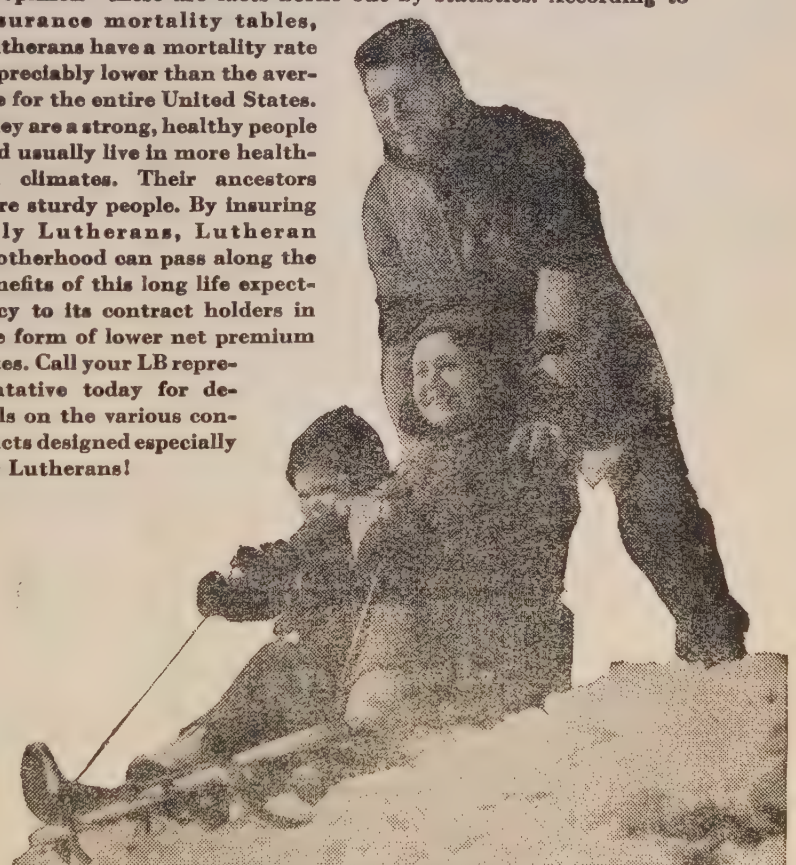

LUTHERAN BROTHERHOOD

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United Evangelical

By H. Skov Nielsen

PASTOR M. G. CHRISTENSEN of Our Savior's Church, Racine, Wis., has now so far recovered from his long and serious illness that he has been able to resume his ministerial duties. Similar good news comes from Pastor M. L. Kirkegaard of Selma, Calif., who likewise had been incapacitated by illness for many months.

Having been relieved of his vicarial duties in Our Savior's congregation by the return of Pastor M. G. Christensen, the Rev. E. R. Andersen has accepted a call from the National Lutheran Council churches of Racine and the Wisconsin Welfare Society to take up work as hospital chaplain for the Racine area.

Our Trinity Church on Washington Island, Wis.,—the only church on the island—was totally destroyed by fire on Sunday morning, January 12. Only within the year had the last of its erection cost been paid. The congregation is being served by Pastor Edwin Svendsen, recently returned from chaplaincy duties in our armed forces.

Relocation plans of the Ebenezer congregation in Chicago have now taken definite shape by the sale of their present church edifice at Wabansia and Rockwell and the purchase of a $15,600 site at North Avenue and Rutherford. The right has been reserved to use the old church until a new edifice can have been erected.

The Good Shepherd Old People's Home Association of Eastern Nebraska held its second annual business meeting on January 28 at the First Lutheran Church of Blair. Funds have been subscribed—largely within the local congregation—to pay for the 15-acre property purchased some time ago, and plans to raise a sizable building fund are to be pushed with a view to begin operation as soon as possible.

Dana College is looking forward to the visit on March 3 of Prof. Flensted-Jensen's Danish exhibition gymnasts with whom he is touring the U.S. this winter. In 1939 the same director was here with a group of boys only. This time he brings a girls' team as well. The group numbers 18 girls and 19 boys.

Among new enrollees for the second semester at Dana College are two young Filipinos from Manila who were attracted through contact with a former Dana student. They had planned to come for the beginning of the school year, but travel restrictions and red tape delayed their departure.

Evangelical Lutheran

By Olaf Lysnes

THE CONFERENCE on Evangelism held in Central Lutheran Church, Minneapolis, Jan. 22-26, was attended by about three hundred pastors from all parts of the synod, and by enough lay members to fill the nave of the church at day sessions, and the entir 3,000 seats at evening and Sunday sess sions. Evangelism is classified unde the board of Home Missions; the Rev E. C. Reinertson is director of evan gelism for the synod. There is no synod-wide activity following this con ference, as there are district, circui and local church officers, committee and workers. The purpose of evange ism is to invigorate the living and awaken the dead both inside and ou side the Church, with the prayer tha God will give them life.

In the following week, Jan. 28-3

New Publications . . .

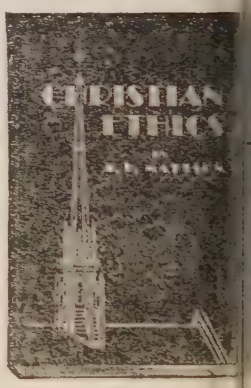
BENEATH THE CROSS OF JESUS
By George F. Hall

Here is a new volume of devotional meditations on t Cross by Dr. George F. Hall, Professor of Christianity at Gu tavus Adolphus College, St. Peter, Minnesota. These sermo were recently delivered as part of a college chapel series a before noon-day Lenten congregations in Minneapolis a Seattle. They have much of the warmth and immediatene of the spoken message.

Dr. Hall utilizes the poetic pictures and descriptions Christian experiences beneath the Cross that are found Elizabeth Cecilia Clephane's beloved hymn, doing so with freedom and originality that give them new appeal and mea ing. The Cross is viewed as a Mighty Rock and as a Hor and a Rest. The Two Wonders of the Cross are meditat upon, as are the following aspects of it: Redeeming Lo His Cross and Ours, Shadows and Shade, and Shame and Glory.

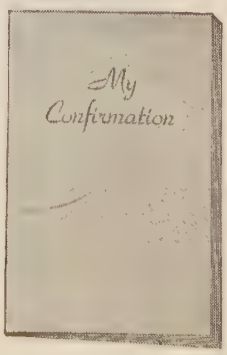
Prayers that open and close each meditation contribute much toward the de tional value of this book of meditations. 164 pages. $1

CHRISTIAN ETHICS (Revised)
By A. D. Mattson



Here is an unusually valuable book now available in a newly revised edition, the result of the author's desire to keep the book up to date. This is a readable book, written by Dr. A. D. Mattson, professor of Christian Ethics and Sociology at Augustana Seminary, Rock Island, Illinois. It makes use of a clear and direct style, illuminated with striking and pertinent illustrations, making for easy reading and sustained interest.

The first part of the book consists of a consideration of the insights and experiences of the Christian faith which issue in ethical conduct. The second part deals with the center of the Christian ideal. The author sees in the Christian faith that which must give meaning and direction to all life. **$3.00**



MY CONFIRMATION
By Bishop Sam. Stadener
Translated by Daniel Nystrom

This new booklet, just published, contains seven devotio readings written especially for confirmands. In these pa the young people speak their own thoughts prayerfully the presence of God and view their own lives in the ligh their baptism, confirmation, first communion and in acc with the teachings they have received.

Youth's weaknesses are dealt with honestly yet gently the main effect of the readings is the encouragement of young Christian.

Chapter titles are: My Confirmation, My First Commun My Spiritual Life, The Work of My Hands, My Neigh Confessing My Sins and Where God Dwells. Each chapte preceded by an apt illustration. A Confirmation Certifi forms a two-page insert. **Cloth,** each **40 cents;** per dozen $

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red the midwinter convocation at Luther Theological Seminary, St. The attendance was large, more filling the chapel, but even at perhaps lessened somewhat by the rence the preceding week. To the cation each pastors pays his own ses unless he has some Christian enas to take care of him. The in- lecturer from outside the synod Dr. T. A. Kantonen of Hamma Di- y School. He delivered four ad- es on "Lutheran Theology in the emporary Scene." These were the burg Publishing House lectures. explanation of that language: A years ago this publishing house side a fund to pay for lectures ac- ng to certain ideals and conditions. manuscript is to be made available ublication, without any promise of cation by A. P. H. Lectures in series were delivered last year by H. A. Preus.

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s. Winona A. Lyon, Sioux Falls, ., has given some choice lots to as a building site for the new missionary church in the neigh- ood of Augustana College. The of the church is Our Savior's and astor is Rev. H. M. Blegen.

Dr. George Aus, professor of systematic theology at Luther Theological Seminary, is in Oslo, Norway, studying in the libraries of the University and of the Independent Theological Seminary. He and the Rev. Joel Njus were given scholarships by the synodical Brotherhood, an act made possible by the Brotherhood Builders' program of the E.L.C. Among others studying in Oslo are Prof. N. W. Nordstrand of the St. Olaf College faculty, and Miss Norma Arnesen of Brooklyn, N.Y., who was acting dean of women at Augustana College, Sioux Falls, last year. These two are abroad on fellowships from the Scandinavian-American Foundation.

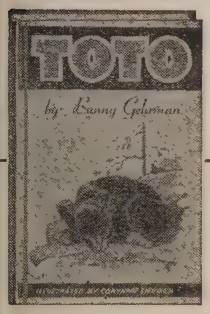
The Wild Rice and Lake Park Children's Homes have been merged, and for the present are operating at Lake Park, Minn. According to a resolution by the E.L.C. the merged institution is to be relocated.

Editor O. G. Malmin has had two editorials in the *Lutheran Herald* about the shortage of pastors in the E.L.C., and how to recruit men to the ministry. According to his figures the synod now needs 216 pastors. He states that there are 141 vacant parishes. In arriving at the figure 216 allowance is made for death, retirement, disability, expansion, division of parishes, addition of assistant pastors.

St. Olaf College suffered a great loss in the death at age 61 of Rev. J. M. Bly, dean of academic administration. Following his ordination in 1915 Mr. Bly was missionary and teacher in China till 1927. Since that time he has been on the faculty of St. Olaf College.

Other pastors dying while still in the service are Martin Norstad, rector of the Deaconess Home, Chicago, since 1937, at age 67; L. L. Ullensvang, 71; and J. O. Reitan, 61.

Retired pastors who have died very recently are: Edward Johnson, 75; D. C. Jordahl, 82; A. M. Lunde, 82; C. L. Rachie, 80; B. O. Steffenson, 70; J. D. Swalestuen, 89; T. O. Tolo, 79; J. A. Urnes, 88.



TOTO
by Bunny Gehrman

Many exciting experi- es in a bear's life from hood to old age are erestingly recounted; ch information about ngs in nature and a- t animal life in the untains are entertain- ly presented; and scen- beauties are vividly scribed. Illustrated h four excellent draw- s of bears. 78 pages. th bound. (Code No. 3191)

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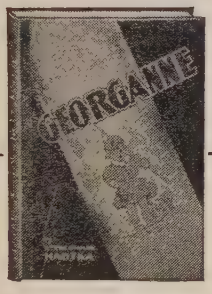

GEORGANNE
by Myrtle Hadtka

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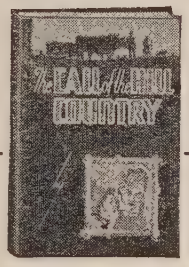

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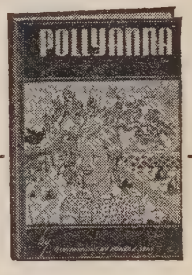

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ON THE RELIGIOUS HORIZON

Urge Christian Program To Combat Communism

Missionary Conference Says Church Must Compete with Marxian Ideology

BUCK FILL FALLS, Pa.—Formulation of a Christian program geared to compete on an ideological level with Communist propaganda was urged here in a resolution adopted by the fifty-third annual meeting of the Foreign Missions Conference of North America, representing 123 Protestant mission boards and societies in this country and Canada.

The resolution warned of a "steadily increasing adherence to the materialistic faith of Marxian philosophy," which it said has been fostered by "the expansion of the influence of the USSR by military conquest, political coercion, and able propaganda."

Describing Communism as "basically anti-religious and anti-Christian" the resolution authorized the Conference's administrative committee to make a special study of the facts concerning the spread of Communism as well as "those un-Christian social and economic conditions which predispose people to its acceptance."

Christian University for Japan

In another resolution the Conference voted to join with the Federal Council of Churches in establishing an international co-educational Christian university in Japan. It was suggested that a nation-wide fund raising campaign be launched with a goal of not less than $5,000,000 nor more than $15,000,000 to support the project in its early stages.

The Conference also voted in favor of increased church cooperation with governments and private agencies in welfare projects; and for the appointment of many more missionaries with technical training to aid backward people in raising standards of living above a "mere subsistence level."

It was resolved that the churches of North America and their agencies consider ways and means of eliminating racial discrimination "within and without" the Church, wasteful duplication in church and national programs, sectarian rivalry, and unnecessarily elaborate church and institutional buildings.

It was also voted that plans be made for holding a North American missionary assembly or conference in the near future. Such an assembly, according to the proposal placed before the delegates, might be employed as a means to bring all mission boards in this country and Canada together in a large joint meeting.

NIEMOELLER MAKES ANSWER TO CARPING CRITICS

New York—The Rev. Martin Niemoeller took note here of the criticism which has been made in this country against him by declaring that he did not come to the United States to "ask for anything, but to tell you that God has brought sufferings to the Churches of Europe, but also new experiences and blessings."

The German clergyman spoke at the Brooklyn Academy of Music under the auspices of the Protestant Council of the city of New York, the Federal Council of Churches, and the American Committee for the World Council of Churches.

Earlier, Niemoeller's "lamentable past" was deplored by Rabbi Stephen S. Wise, president of the Americ Jewish Congress, who criticized t Federal Council of Churches for t "very great disservice" he said it h performed in sponsoring Niemoelle American speaking tour.

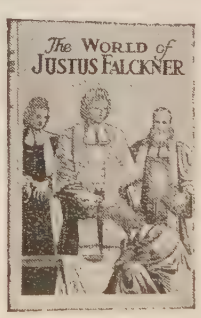
In a letter to Dr. Samuel McC Cavert, general secretary of the Fede al Council, Rabbi Wise charged t Niemoeller's talks are aimed at sell a "soft" peace for Germany.

GIDEONS GIVE AWAY 2,500,000th BIBLE

Memphis, Tenn.—The Gideons, i tional business men's organizati gave away their 2,500,000th Bible h at the closing session of their ann mid-winter cabinet meeting. At special dedication service held in lobby of a local hotel, 625 Bibles w donated for distribution in rooms.

In addition to the Bibles, the Gi ons have distributed 10,500,000 cop of the New Testament.

The organization aims at plac Bibles in every hotel room, prison c barracks bunk, and steamship st room. Its latest goal is distribution 40,000,000 Testaments to school ch dren.



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erts State Control erils Church Freedom

op of York Seeks Greater Freedom from Political Domination

NDON—Far-reaching changes that would include greater freedom for hurch of England from state con- nan at any time since the Reform- were urged by Dr. Cyril Forster ett, Archbishop of York, in an ad- to the Liverpool Diocesan Con- ce.

jor recommendation by Dr. Gar- who is the second ranking leader e Anglican Church, was that the remain as nominal head of the ch, but that the Church be given e voice in the appointment of its officers," who are now named by rime Minister.

Garbett noted that Prime Minis- nave taken "the greatest care" in nating bishops and deans, but ed "there might be a Prime Min- who cared nothing for the Church, for his party." He said that with rowth of the totalitarian State "it ssible in the future that only those supported the government of the would be chosen for ecclesiastical ."

hurch's Freedom "Precarious"

serting that the Church's freedom precarious" and that changes in h machinery and administration matters of great importance," Dr. ett said the House of Commons neither the time nor the desire to with forms of worship, but some od must be found to enable or- ational changes to receive royal t without debates in Parliament. ong organizational reforms sug- d by Dr. Garbett was the ngthening of diocesan boards of nage," which, he said, "would to secure that the good are not ooked for promotion in the ch." He declared that at present appointments are unjustifiable, men with no obvious claims are ionally promoted.

proposed that many more coun- parishes be grouped together and ed from common centers by ymen under an experienced vicar. lso favored fewer town parishes nany more larger parishes worked a central clergy house.

Evangelism Is Stressed

. Garbett recommended that each se have at its center a group of who were specialists in various rtments of work which would not undertaken by ordinary parish ts, and that groups of missionaries living together undertake evangelistic work whenever they are assigned by their bishop.

Declaring that parochial organization of the Church remains in structure the same as it was centuries ago, Dr. Garbett asserted that the old parochial boundaries no longer mean anything to the majority of the people. He said that distribution of the clergy has had no relation to modern conditions and that evangelistic rather than pastoral methods are urgently needed in England at present.

QUAKERS SPONSOR GARDEN

Philadelphia—Gardens will soon be enroute from the United States to Finland, under a new project of the American Friends Service Committee.

Children in several hundred American schools will send the "gardens", consisting of packets of vegetable and flower seeds, to school children in Finland. Each set of seeds will plant a garden 30 by 40 feet and will grow enough vegetables for five people. Names of donors will be included in the packages.

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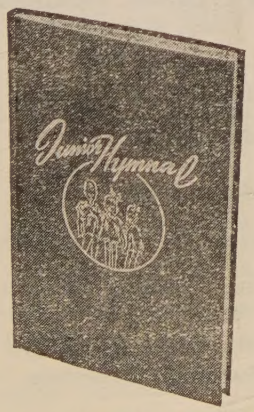

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New Social Stand Taken By European Lutherans

Swedish Theologian Says Church Is Returning to Views of Luther

GENEVA—The war has caused Lutheran churches in Europe, which historically have been considered "other-worldly," to recognize the role of Christianity in all phases of life, according to leading Protestant theologians meeting here under the auspices of the World Council of Churches.

Attended by twenty-five Biblical scholars from eleven countries, the meeting was called by the World Council's Study Department in preparation for the Council's general assembly which will take place at Amsterdam next year. Theme of the meeting, which lasted five days, was "The Authority and Relevance of the Social and Political Message of the Bible Today."

The Rev. Nils Ehrenstrom, director of the Study Department and himself a Lutheran, declared the war has forced many Lutherans to reconsider their beliefs and rediscover that the Church is concerned with life as a whole. "As a result," he said, "they have returned to the original position of Martin Luther and taken a new view of the relation between the Church and the State."

Ehrenstrom said the conference had rejected both fundamentalism and modernism as perverting the true meaning of Christianity. He declared that "in contrast to a generation which has long ignored the Bible, the major idea emerging here is that the Bible message as a whole is vital for the development of sound attitudes on social and political questions."

Professor Anders Nygren, an outstanding Scandinavian Lutheran theologian, told the sessions that "the Church not only has a right, but a duty, to make demands upon the State concerning what it should do."

Dr. Carl E. Schneider, an American representative in the World Council's reconstruction department, said he was "very much impressed" by the manner in which Europeans, after arguing about what American churchmen would consider abstractions remote from life, had come to a broad agreement of practical importance.

He announced that a follow-up meeting will take place late in June for discussion of the Church's attitude toward the State, nationalism, capital, labor, and war.

Urges Union of Methodists With Episcopalian Church

Wilmington, Del.—Asserting that 1947 is the year for Protestants "to think and battle for church union," Dr. Oliver J. Collins, superintendent of the Wilmington District of the Peninsula Conference, Methodist Church, called here for merger of the Protestant Episcopal and Methodist Churches.

He asserted that "it is time for us to bury the hatchet that severed the Methodist Societies from the Anglican Communion. We have much in common. The Methodist Church had enough evangelical fervor to increase its membership during the conference year 1945-46 by one million souls." Anglicanism has displayed a vigorous, dynamic churchmanship."

Movement for Proclamation Of Mary's Queenship Gains

Rome—A forty-year-old movement among European Catholics for an official papal proclamation of the Queenship of Mary, as a means of stimu ing devotion to the Mother of God given encouragement by Pope Pius at a special audience to members of Committee "Pro Regalitate Mar (For the Queenship of Mary).

During the audience, Father Ga ele Roschini presented the Pontiff four large volumes containing th ands of signatures in support of petition officially to proclaim Queenship of Our Lady throug special liturgy. In Catholic doctr the Virgin Mary ranks as Queen Heaven, this being a logical coroll to the dogma of her immaculate ception.

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w Technique Urged In Missionary Work

p Evangelism and Winning of Rulers Seen as Key to Success

CK HILL FALLS, Pa.—Use of "group evangelism" to speed the of Christian missions overseas recommended to church leaders at- ng the annual meeting here of the ign Missions Conference of North erica.

a special report delivered at the ing of the four-day sessions, the ons leaders were told that use of group technique would mean a def- break from the "one-by-one" con- on methods characteristic of most estant mission work today.

e report explained that "group gelism" seeks to reach "rulers" in mission field first, and after secur- their adherence to the faith, work- to convert their countrymen.

Japan Offers Opportunity

pan is one of the most fertile fields his type of evangelism, the report because the cultural pattern in country has been completely nged by the war.

n Japan," the report declared, "there roportionately the largest group of -trained national pastors and lay kers in the whole non-Christian ld. There are hundreds of former sionaries in Japan who could be shaled for a teaching ministry."

milar group approaches might be le in non-Moslem Africa and among r primitive peoples before the ds of modernity and secularism un- mine the traditional social pattern," report stated.

Non-Christian World Increasing

tressing the urgent need for Chris- evangelization today, the report ned that "in countries which have ped the actual sufferings of war, -love and insistence upon personal n and comfort without regard to the fare of others seem to be the pre- ing moods."

ommenting on the growth of Chris- ity in relation to world population, report pointed out that "in almost countries where foreign mission k is carried on, although the rate of wth of the Christian community is her than the rate of growth of the n e r a l population, the immensely ater numbers in the general popu- on mean that there are more non- istians today than there were half entury ago."

Episcopalians Are Urged To Give Up Common Cup

Washington D. C.—Episcopalians here have been urged to "abandon" the practice of drinking from a common communion cup by Dr. George C. Ruhland, District health officer and nationally-known public health physician.

Dr. Ruhland said he made his recommendations on the basis of sanitary studies concerning saliva-borne infections and declared that the Roman Catholic Church had given up the common cup in the 14th century because of plagues and other outbreaks of disease which might be traceable to the common cup.

He suggested that Episcopal clergymen use a procedure called "intinction," a method of administering both elements of Communion at once, by dipping the bread in the wine. This procedure is already used by some communicants in Episcopal churches and has been approved by Episcopal bishops.

(The Church of Rome not only gave up the use of the common cup, but also the distribution of wine in any form to the laity. The priest alone drinks the wine.—The Editor)

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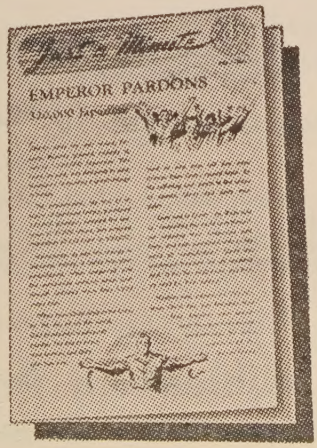

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Religious Education In Schools is Upheld

Illinois Supreme Court Declares Practice Does Not Violate Constitution

SPRINGFIELD, O.—Religious education in public schools does not violate the constitutions of the United States or Illinois "if the classes are purely voluntary," a unanimous ruling of the Illinois Supreme Court declared here.

The court upheld a decision of the Illinois Sixth Circuit Court and rejected the appeal of Mrs. Vashti Mc Collum, an avowed atheist, who sought to halt Bible classes in Champaign, Ill., schools.

Mrs. McCollum, who described religion as "a racket based on fear and prejudice and a chronic disease of the imagination contracted in childhood," based her case on the allegation that her 11-year-old son, James, was "embarrassed" because he was the only pupil in his class not taking religious instruction.

Justice Charles H. Thompson, wrote the Supreme Court's opinion. The case involved the following question, he stated:

"Does either the Federal or State Constitution, or both, in their guaranty of religious freedom, prohibit voluntary religious freedom in the public schools under the plan as disclosed this record?

"Certainly such classes," the cou ruled, "do not violate the freedom conscience of any individual or grou so long as the classes are conducte upon a purely voluntary basis. W do not find . . anything that wou warrant us in finding that there h been any violation of State and Fede al guarantees."

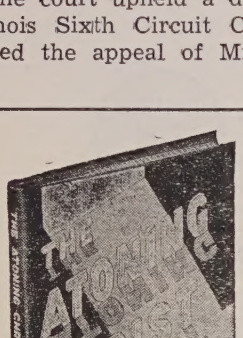
Justice Thompson said that "to der the existence of religious motivation to deny the inspiration and authori of the Constitution itself."

Mrs. McCollum, 33, wife of a Un versity of Illinois professor, announce she planned an appeal to the Unite States Supreme Court.

Daughter of a Rochester, N. Y., fre thinker, Mrs. McCollum had also co tended that the classes were a "me cenary business venture" and an "e croachment upon the Constitution and statutory provisions of the sta and nation."

Her attorney, Walter Dodd, argu that religious instruction "advertis and develops" religious friction, a contended that Protestant, Catholi and Jewish children were segregate for the classes in violation of the Sta Constitution.

At least 11 school systems in Illino are affected by the Supreme Cou ruling. Voluntary religious educati periods are provided in elementa schools in Chicago, Peoria, Oak Pa Champaign, Decatur, Batavia, Bel dere, Steward, Ohio, Winchester, a Quincy.



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Anglican Mission Society Sponsors Hymn Contest

London—A contest for hymns su able for missionary occasions is bei sponsored here by the Church Missio ary Society, a Church of Engla group, which plans to commemora its 150th anniversary this year by pu lishing a new book of hymns.

Purpose of the contest, offici stated, is "to enrich, if possible, En lish hymnody with hymns which w express God's concern for the mode world."

Bomb Explodes During Mass in Rome Church

Rome—Midnight mass at St. Ma delle Fornaci Church, located just ba of the Vatican, was disrupted Chri mas Eve when a small bomb explod

The bomb caused panic among t congregation and the celebrant of t Mass was wounded in the face.

Because the home of Prime Minis Alcide de Gasperi is near St. Ma church it was felt here that the bo was intended as a protest against t Christian Democratic party leader.